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MEMOIRS

OF THE

PEABODY MUSEUM OF AMERICAN ARCHAEOLOGY AND ETHNOLOGY, HARVARD UNIVERSITY

VOL. IV—No. 2

EXPLORATIONS

IN

THE DEPARTMENT OF PETEN GUATEMALA

AND

ADJACENT REGION

TOPOXTÉ; YĀXHÁ; BENQUE VIEJO; NARANJO

REPORTS OF EXPLORATIONS FOR THE MUSEUM

BY

TEOBERT MALER

CAMBRIDGE

PUBLISHED BY THE MUSEUM

1908

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ERRATA.

In No. 1 of this volume

Page 9, line 16 from top, for Guadaloupe, read Guadalupe.

„ 12, „ 20 „ „ „ Stelae 10, 11, 12, 13, read Stelae 8, 9, 10, 11.

„ 16, line 9 from bottom, for grotesque "Tlaloc faces," read grotesque faces. [The insertion of the word Tlaloc was through a misunderstanding of the Editor. See note by author on page 96.]

„ 20, line 22 from top, for (*linteles*), read the Spanish (*dinteles*).

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EXPLORATIONS

IN THE DEPARTMENT OF PETEN, GUATEMALA, AND ADJACENT REGIONS

XX.

THE SACRED ISLAND OF TÓPOXTÉ IN LAKE YĀXHÁ.

END OF NOVEMBER, 1904.[1]

TÓPOXTÉ (*tópoštė́*) is the name of a certain bush "bearing small, hollow fruit with a thin rind, which burst with a slight detonation when stepped on." *Tóp*, seed, semilla; *ox* (*oš*), ramon tree. The ramon tree bears small, round fruit forming little hard pellets when the thin, fleshy covering is removed. These pellets (or any other kind) placed in a hollow calabash, to be shaken with the hand (*tóp-ox-kab*), formed a diviner's rattle or *sonaja*.

After completing my explorations at Tikal[2] I was ready to leave on November 15, 1904. Having reduced my luggage to the most necessary articles, I procured five able-bodied carriers from San José for its transportation, while the three vagabonds I had brought from Tenosique, who were many degrees inferior to the Indians in every respect, were unwilling to carry even a cooking utensil or a lantern, and simply trotted along. Since there was nothing of special interest, from my point of view, on the road from Tikal to the Remate over which I had already passed several times, I determined this time to traverse the wilderness in an east-southeasterly direction and come out, if possible, at Lake Yāxhá. From there I purposed to go to Benque Viejo, and, after procuring the necessary provisions, to undertake from that point the exploration of the large ruined cities lying east of Tikal, — a very circuitous route to be sure! Had it not been for the always troublesome question of provisions and the impossibility of procuring willing men, I should have entered the eastern forests directly from Tikal and should unquestionably have reached at least one of the mysterious cities. But nothing would have been gained by so doing, for such expeditions are advisable only for purposes of reconnoitring, and not when there is work to be

[1] For the location of the sites mentioned in these reports, see the sketch-map, Fig. 9.

[2] The report on the exploration at Tikal will be published in a following number of these Memoirs.

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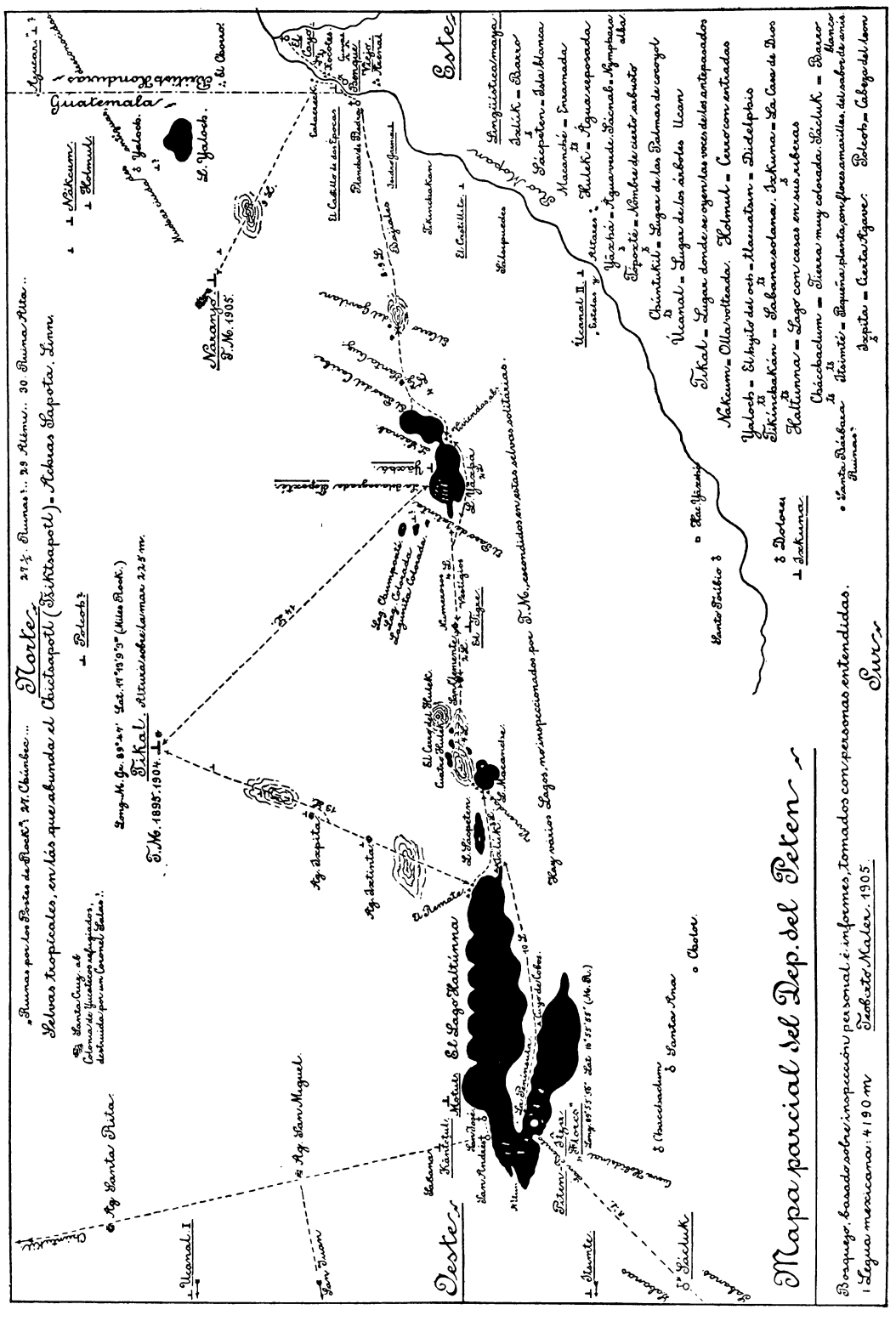

FIG. 9. — SKETCH-MAP. THE SITES OF THE RUINED CITIES ARE DESIGNATED BY ⊥.

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done. When it is a question of work extending over weeks or months, the business must be managed very differently.

Starting from the aguada of Tikal, we could use for the most part *chiclero* paths. Thus we travelled laboriously from aguada to aguada, where there were usually small ruins (*vestigios*). After the second day's march we arrived at a *chicleria* or *chicle* gatherers' camp, where a few *chicleros* were camping under Miguel Canek from San José. These people received us kindly and sold us some provisions.

At the end of the third day's march, after crossing a chain of hills, we came out at the northern shore of the great Lake Yāxhá, having travelled in all about 14 leagues (60 km.). Three times we had been obliged to wade through inundated forest swamps, *akalché* (*aḳaltšé*), with the water reaching to our waists. These obstacles were always overcome in the best of spirits, with laughter and joking. Our appearance under these circumstances was naturally far from elegant. It is quite impossible to dress with conventional propriety while travelling through these primeval forests, partly on account of the oppressive heat and partly owing to the circumstance that the low-lying regions are generally more or less under water during the rainy season. It is considered quite sufficient to be only partially clad, and when a destination is reached in a torn, dirty, and soaked condition, the first thing in order is to make one's self clean and put on some better articles of dry clothing, which have been kept in reserve. It is necessary to possess an iron constitution to endure travelling in these regions reclaimed by the wilderness, where in addition to other trials one is tortured by insects of many kinds, and has to subsist in the main on scanty rations.

At the spot where we came out late in the afternoon, we found a few shelter-huts, *champas*, which we at once proceeded to put in order, repairing the roofs with freshly cut palm-leaves. To our great joy we found a cayuco belonging to the *chicleros* fastened to the shore. With this we proposed to reach the island of Tópoxté directly opposite, and also to visit the *viviendas* of Yāxhá at the distant eastern end of the lake. In the meantime some of the men went fishing, others did the cooking, and I, according to my custom, took a bath in the lake. A bath after one of these fatiguing marches gives one a new lease of life. This pleasure, alas, is quite unknown to the natives. They imagine it is injurious to bathe when they are heated at the end of a journey. If they bathe at all, it is not until the following day.

As we were but slightly troubled by mosquitoes and the moon shone brilliantly, the night passed very pleasantly, in spite of the yelling of a pack of wildcats (*gatos monteses*) roaming among the bushes. The Indians called them *cuayu*, and warned the heroic fellows from Tenosique to be on their guard, because these handsome cats were *muy bravos y atrevidos*, and had the bad habit of jumping into hammocks at night and scratching out the sleepers' eyes.

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On the following morning I made use of the cayuco to send two of my men to the hamlet of Yāxhá, 6 km. distant, commissioning them to inform the alcalde of my arrival, and to request him to send us a guide to the ruins on the island, and also to buy provisions.

The alcalde of Yāxhá, Ignacio Puc, appeared next day in person to show us the ruins of Tó̱poxté and to give us all the necessary information regarding existing conditions. We therefore embarked in two cayucos to row across to the island of ancient monuments, lying 1½ km. in a southerly direction, *i. e.*, opposite the north shore. The alcalde informed us — and we were soon able to verify his assertion — that at the west end of the lake there were six little wooded islands and two *islotes*, or very small fragments of islands, all lying close together. Arriving at the northern shore of the island, we fastened our cayucos to trees standing up out of the water and went on shore.

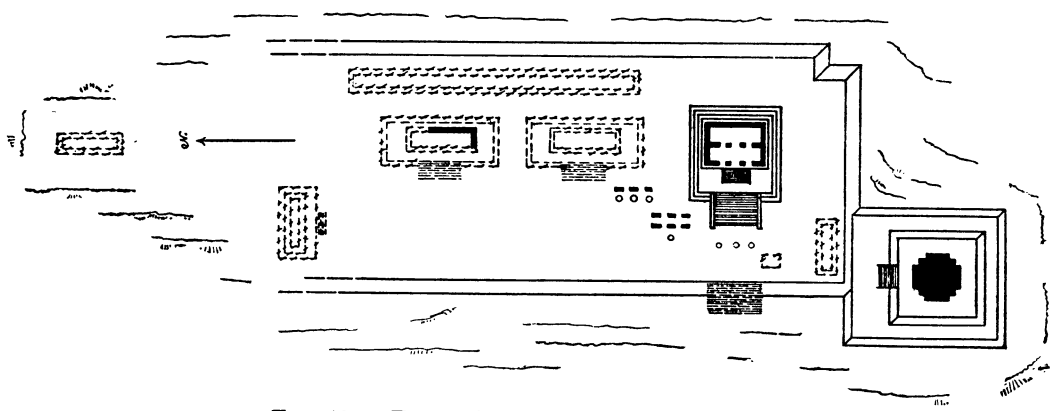

FIG. 10. — TOPOXTÉ: SKETCH PLAN OF RUINS.

The result of our exploration was as follows: We found that the principal buildings are all on a large terrace or foundation mound near the rocky west shore. Not counting smaller structures, it is possible to distinguish five principal buildings, three of which stand side by side in a line on the terrace, their façades turned toward the west. (See plan of the entire terrace, Fig. 10, which though hastily sketched is necessary to the comprehension of the whole.) On the left wing (*i. e.*, on the observer's right) of these three stands the main temple with three little circular altars before the west stairway. In addition there are on the terrace (but to one side of the circular altars, on the observer's left) six small stelae, set up in two rows of three each. With these stelae there is only a single, small circular altar.

The middle structure and that on the right wing are of the same type. On the west side a few steps led up to the platform upon which the small oblong structure was erected, probably containing only a single chamber. In front of the middle structure, a little to the observer's right, stand three more little stelae, each having before it a small circular altar.

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Unfortunately, the stelae and circular altars of Tópoxté have no sculpture of any kind, but one stela has a circle of six little perforations, probably for the insertion of some kind of adornment.

The north side of the terrace is closed by a structure placed across it, of the same type as the two just described, with its façade facing the south.

The architectural finish of the southern end of this group of buildings is formed by a curious, massive structure without entrances or chambers, which, I conjecture, must have been a mortuary monument. It stands a little in advance of the group of buildings, on a rectangular addition to that corner of the terrace. Without doubt its four sides were similarly treated, the north side perhaps being somewhat favored. The structure may have consisted of

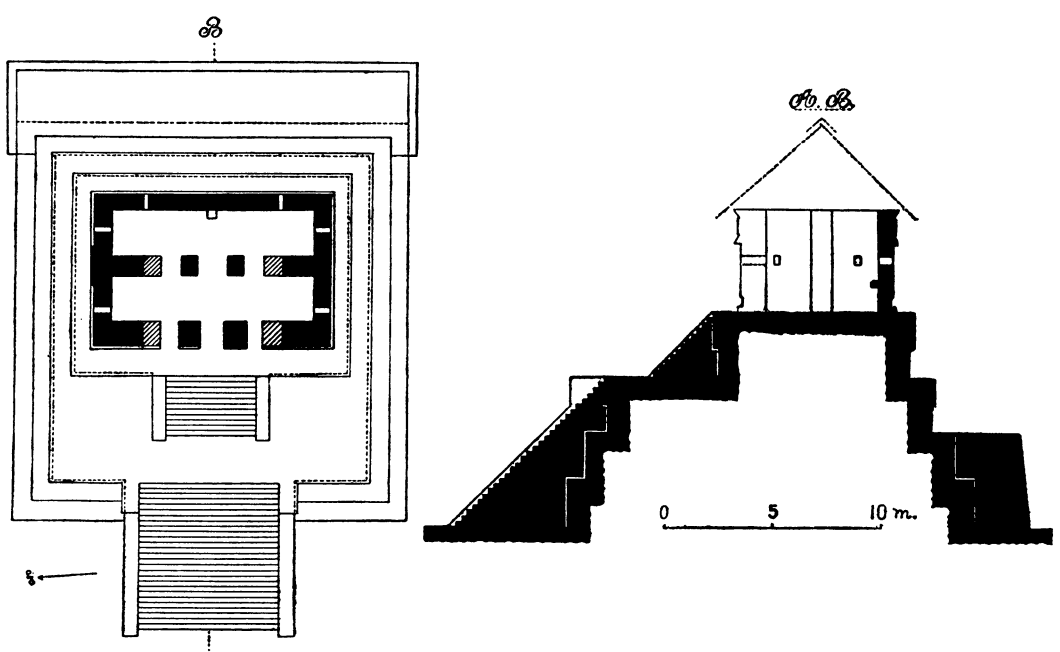

FIG. 11.— TOPOXTÉ: GROUND-PLAN AND SECTION OF MAIN TEMPLE.

three parts, but its external divisions can now hardly be distinguished. It is not improbable that some future explorer may find a burial chamber full of interesting objects in the interior of this mysterious structure. It will, however, be difficult to break into it without destroying the entire structure.

A more detailed description will now be given of the main temple (Fig. 11), which, with the exception of the roof, is well preserved.

The massive substructure consists of a succession of three terraces with a wide, well projecting stairway on the west side leading to the first platform, from which rises a fourth terrace, three meters high, with a short flight of stairs on the west side leading to the temple itself. The temple consists of two compartments of equal length, built one behind the other. Their inside length is 906 cm. and the length of their façade is 10 m. 70 cm. The

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front compartment is 206 cm. wide, while the one in the rear is 235 cm. in width. As may be seen on the plan, the threefold entrance to the front chamber, and that to the rear chamber, were reinforced during some later epoch. Each of the four sides of the structure had small, narrow windows. In the middle of the wall on the long side of the rear chamber there is a corbel, which was undoubtedly intended to support the statuette of some deity. The wooden framework of the roof with its covering of palm-leaves has, of course, disappeared, leaving no trace.

The height of the substructure of four terraces is exactly 10 m., and that of the temple itself, exclusive of the roof, was calculated at 4 m. 80 cm. The masonry is faced on all sides with small hewn stones, which, as usual, are covered with a smooth coating of mortar.

I must not omit to mention that at some later period an addition, about 4 m. wide, was built adjoining the east side of the substructure, quite covering up the first two terraces. It is not improbable that this addition contains tombs.

After cutting down obstructing trees, I photographed the temple from a southwest, diagonal point of view (Plate 14).

Taking into consideration the small circumference of this island with its ruins, I came to the conclusion that it never could have harbored an agricultural population of any size, but probably the main settlement had been established somewhere on the high northern shore of the lake, and in no case on the southern shore because that is flat and marshy.

In three days our work on Tópoxté was ended. We therefore determined to leave the camp on the north side of the lake and remove to the hamlet of Yāxhá, for which purpose we were permitted to use the government canoe, made out of a great *caoba* tree, which had only very recently been placed at the disposal of traders and travellers.

While rowing over to the distant hamlet of Yāxhá, I carefully scanned the green outlines of the forests on the rising north shore, clearly defined against the cloudless blue sky. In so doing I became aware of an extended chain of elevations appearing here and there. I felt convinced that they indicated an extensive ancient city, the exploration of which I determined to put into execution at once.

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XXI.

THE RUINED CITY OF YĀXHÁ ON THE NORTHERN SHORE OF LAKE YĀXHÁ.

DECEMBER, 1904.

THE name Yāxhá, Green Water (*Yāš*, green, and *há*, water) is here applied in a threefold manner: 1. As the name of the lake. 2. As the name of the ruined city on the northern shore. 3. As the name of the collection of huts at the east end of the lake.

When we arrived at the *viviendas* of Yāxhá, situated at the extreme eastern end of the lake, the alcalde, Ignacio Puc, placed at our disposal an abandoned hut in good condition, in which we settled ourselves and our belongings as best we could.

Unfortunately the social disintegration, prevailing throughout the southern portion of the peninsula of Yucatan and the greater part of the Department of Peten, had seized even this tiny Indian settlement. I found everything on the eve of a general breaking up. Most of the cabins were already abandoned, and now only served travellers and muleteers as a shelter or as fuel, the inhabitants having either died or emigrated to British Honduras. The last three remaining families were making their arrangements to remove to Benque Viejo, which was very inopportune for me, since it would then be impossible to buy provisions for my always hungry men.

In the midst of these trying conditions, with my men from San José grown impatient though otherwise perfectly tractable, but never liking to be long absent from their village, and the Tenosique loafers, always discontented, hating all work and thinking only of guzzling, it was imperative that the exploration of the north shore with its hidden ruined city should be set on foot without delay. Foreseeing that we should frequently have to row up and down the lake, I hired a cayuco of the alcalde, so that in this respect we should be quite independent.

On one of the following days, therefore, we rowed to that spot on the north shore above which we thought we had observed one of the larger groups of *cuyos*. We fastened the cayuco and entered the forest. Having reached the wooded plateaus, we suddenly found ourselves in the midst of numerous mounds of ruins, which, as we soon discovered, stretched in a long line from east to west, while the extension of the city site from north to south was at no point considerable.

During the week consumed in the examination of these mounds we returned every afternoon to our hut in Yāxhá, where a modest meal awaited us. When our laborious search was ended, this ruined city — more than 3 km. in length — had been thoroughly explored, even to its obscurest

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corners. We had found ten sculptured stelae; half of the number, however, being wholly destroyed, while the others still admitted of being photographed.

We will begin the description of the city with the main temple at the east end, and conclude with the group of structures at the west end, where we found Stelae 8, 9, and 10 and the large, circular altar (plan, Fig. 12).

Upon the levelled top of a natural elevation rises the east, main temple, its pyramidal substructure consisting of three high steps or terraces with the masonry in a partially ruined condition. On the west side of the pyramid a flight of stairs leads to the platform on top, where are the crumbled walls of the temple, consisting, as it seems, of a single, small compartment with an entrance on the west. That this temple interior had a vaulted ceiling is proved by still distinguishable fragments of vaulting. The mortar covering of the exterior still shows traces of red.

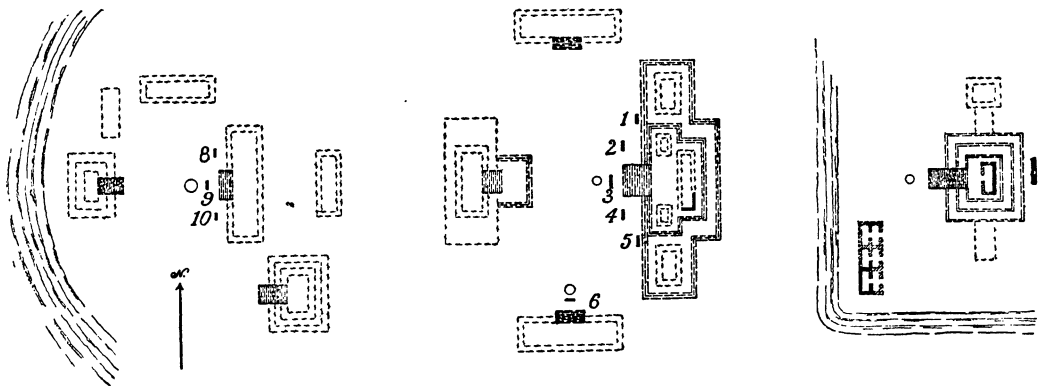

Fig. 12. — Yäxhá: Sketch Plan of Ruins.

Below, on the approach to the pyramidal structure, just in front of the stairway, I found a much weather-worn and cracked circular altar, with traces of sculpture in strong relief still visible on its upper surface.

To the north side of the first terrace is joined a structure which may have been a small outer temple, and there are also vestiges of other minor edifices.

Southwest of the pyramid are the ruins of an oblong palace, which once consisted of three chambers in a row, each probably with a corresponding compartment in the rear. One of these compartments (with a triangular, vaulted ceiling) is still partially preserved.

Starting from the east, main temple, and going west for nearly a kilometer, one passes insignificant heaps of débris here and there, but eventually arrives at a square enclosed by structures on all four sides. I call this square *The Square of the Six Stelae.*

The north side of the square is bounded by an oblong mound of ruins, and all that can be said of it is that the façade of the original structure must

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have faced the south, on which side a few steps led to the platform of the substructure. We found no stelae on the south side of this north structure.

Opposite the north structure is a similar mound of débris of what may be called the south structure, whose façade must naturally have faced north. Before this north side, just in front of the few steps of the substructure, is a still upright stela with a circular altar before it. I have called this Stela 6.

The west side of the square is closed by a large mound of ruins, doubtless of the west structure, with a façade facing east. The substructure of this ruin forms a preliminary, eastern terrace to which is joined the oblong, main terrace, which is surmounted by a structure with a little flight of stairs in the middle of the east side. No stela was found in front of this structure.

The east side of the square is closed by the east structure, a large temple-palace with a complicated ground-plan; its façade and stairway faced the west, as a matter of course. A now ruined stairway leads high up to the top platform, upon which, both on the right hand and on the left, three must once have stood a little outer temple (*templete*), while further back, occupying the whole length of the platform, stood the main temple, probably consisting of three compartments in a row. There are still some remnants of masonry at the southeast corner.

Half way up to the top platform, there was a lower structure forming a right and a left wing and a passage around to the rear of the middle structure. On the right wing, and also on the left wing of this terrace, there is a heap of débris, evidently of the flanking structures which stood there.

On the open space along the west side of this group of structures are five stelae, 1 and 5 standing a little back, while 2, 3, and 4 are set forward, and a large circular altar stands in front of 3. The backs and the narrow side-faces of all these five stelae are plain.

Stela 1 (Plate 15, Fig. 1). I must preface the description of this stela by explaining that the conditions prevailing with regard to Stelae 1 and 5 of Yāxhá are the same as those regarding Stela 2 of Tikal. After some great public calamity (drought, famine, disease, war) the priests broke the image of the deity in which the people had lost confidence and with great ceremony set up and consecrated a new and, if possible, a better one, which was hailed with renewed trust by the populace, equally stupid and blind in all ages and in every zone! The top of the shattered image was then usually inserted somewhere in the immediate vicinity as a warning to the deities, so fickle and ungrateful in spite of all the sacrifices, and so inconsiderate as to compromise the infallibility of the priests in the eyes of the people!

As Stela 1 (according to the enumeration) of Tikal is an improved repetition of Stela 2, so in Yāxhá Stela 2 appears as a substitute for Stela 1, but with an entirely different bas-relief, and Stela 4 replaces Stela 5, repeating the original figure and the accessories with but slight variations.

There can be no question here of stelae broken by falling trees or the

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mischief of man, for the top pieces of Stelae 1 and 5 were quite regularly let into the cement pavement a little to the rear, the cement covering up several centimeters of the bottom of the bas-relief at the line of fracture.

The preserved fragment of Stela 1, which is rounded at the top, measures 130 cm. in height and 94 cm. in breadth. The design of the bas-relief on the west side must have been a very peculiar one and can no longer be understood. What makes the comprehension of this relief particularly difficult is the fact that the large horse-shoe-shaped ear-ornament with seven perforations (below on the observer's left) does not correspond to a large profile face of any principal human figure in an upright position, but seems to have only a symbolic meaning, while in an oblique line toward the front there is a face in profile with a smaller ear-ornament — a disc with a perforation and scroll-work at the top and bottom. Whether the man to whom this head belongs is supposed to be standing or sitting cannot be determined. He seems to be stretching his right arm backward and the left one forward, so that the row of glyphs opposite his face appears to be resting upon his hand, while a serpent winds above the head-dress with its head resting on the topmost glyph. Above the serpent there are large, conventionalized, open jaws surrounded by confused, symbolic scroll-work.

Stela 2 (Plate 15, Fig. 2). Affected by the action of the elements and by falling trees, this stela has crumbled away just above the face in profile. Its present height from the cement pavement to the top is 275 cm., to which should be added about 75 cm. for the piece let into the ground, and perhaps one entire meter for the missing piece at the top. The width at the base-line of the figure is 122 cm.; former thickness about 65 cm., now somewhat less, since the back of the stone has scaled off considerably.

West side. The 70 cm. from the cement pavement to the bottom line of the band of glyphs are plain. The width, or height, of the band of glyphs is 24 to 29 cm. The details of these three large glyphs are plainly visible on the photograph. The upper edge of the band of glyphs is the base-line of the figure, which is represented from the right side with the left foot a little advanced, and the face naturally turned toward the south. The foot-gear is fastened by an elaboration of leg-bands and cross-gartering reaching to the knee. The girdle is ornamented with St. Andrew's crosses and circular knobs with a central indentation, and a large head in profile is attached to the back. The breast-cape (necklace) consists of three rows of beads, and a peculiar ornament appears under the chin of the face in profile. The priest holds the ceremonial bar diagonally on his right arm, which shows at both ends the conventionalized, open jaws holding a face in profile. The uplifted left hand holds out a mask with an ornamental crest.

Behind the right leg there is a large head with a fierce countenance, and in front of the left foot a grotesque face, composed of symbolic signs, with a Kin sign above the symbol representing the eye.

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The deepest depressions of the sculpture, as well as those of the glyphs, still show vestiges of beautiful, blood-red color.

Stela 3. This is the middle one of the five stelae, and is unfortunately completely shattered from the symbolic base up. The large fragments lying on the ground have become very porous from the rains, and the relief-work has crumbled off. The remaining portion is still firmly imbedded in the cement pavement and shows, on the west side, the base of the bas-relief measuring 24 cm. in height. It is very well preserved, but did not seem to be important enough to be photographed. Its design is a fantastic head in profile, possibly that of an animal, surrounded by grotesque profiles and scroll-work extending to the right and to the left. The breadth of this stela is about 120 cm.; its thickness, 67 cm.

Stela 3 is the only one of the five stelae having a circular altar before it, but this also is so completely weather-worn and cracked that its upper surface barely retains a trace of sculpture. In front of the other four stelae the votive offerings were placed directly upon the cement pavement, and in digging around them numerous sherds of pottery vessels, as usual, came to light.

Stela 4 (Plate 16, Fig. 1). This stela is broken off above the shoulders of the priest. Its present height, from the cement pavement to the horizontal line of fracture, is 240 cm., to which should be added about 75 cm. for the portion let into the ground, and about 125 for the missing piece at the top. Breadth at the bottom, 125 cm.; thickness, 65 cm.

West side. Since, as I have already said, the principal figure on Stela 4, with its accessories, is a repetition of that represented on Stela 5, and many of the details are more distinct now on one, now on the other, the description of Stela 4 may be regarded as pertaining to whatever still remains on Stela 5. The plain portion at the bottom of the west side, from the cement pavement to the lower line of the symbolic band of glyphs, measures 80 cm. in height; the band itself, 26 cm. The design on the latter may be regarded as consisting of two large compound glyphs. A personage, doubtless of high, sacerdotal rank, is represented from the left side, standing on a slightly inclined base-line, the right foot a little in advance, and the face looking toward the north. The foot-gear resembles that of the personage of rank on Stela 2 and the leg-bands here also reach as far as the knee. The girdle seems to be nearly covered up, but here, and also on Stela 5, an ornamental head appears to be attached to it in front. The necklace or breast-cape is of round beads, and on Stela 5 there is a face with small pendants on the breast. The cuffs worn at Yāxhá are different from those which were customary in other cities, as shown on Stelae 4, 5, and 6. As the faces and head-gear of both stelae are destroyed, we must pass them over in silence.

The priest holds the ceremonial bar diagonally on his left arm; it has the conventionalized, open jaws at each end, holding the large face of a

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deity. The face at the upper end of the bar is worn away on both stelae, but on the lower end the face with goggle-eyes and a kind of moustache (or nose-ornament) is plainly visible in both cases. An ornamental chain extends from the ceremonial bar obliquely across the body and passes around to the back. Upon the outstretched right hand rests a profile head with a singular crest. This is very distinct on Stela 5.

I am inclined to think that a large head with pendants is attached to the back of the priest.

On the background of Stela 4 there is a large glyph in front of the right thigh, with the sign for 9 placed horizontally across the top. Behind the left thigh, at the end of the peculiar chain — perhaps attached to it — is a large animal mask, out of the mouth of which twines a serpent stretching out its tongue in the shape of a double scroll. The deepest indentations still plainly show vestiges of beautiful, blood-red color.

Stela 5 (Plate 16, Fig. 2). It can only be said that the upper half of this stela, which is let into the cement pavement, is 175 cm. in height and 107 cm. in breadth. From the face up all is worn away, but many details of the remaining portion are still quite distinct.

Stela 6 (Plate 17, Figs. 1, 2). In front of the north side of the south structure stands Stela 6, with the most important relief on its north side, one of less importance on its south side, and a double row of glyphs on each of the narrow side-faces, *i. e.*, on the east and west sides. The height of the stone from the cement pavement to the extreme top is 310 cm., to which should be added about 75 cm. for the portion let into the ground. Breadth at the bottom, 104 cm.; thickness, 60 cm.

North side. The symbolic scroll-work of the base reaches down to the cement pavement and measures 78 cm. from the ground to the base-line of the figure. In order to arrive at some comprehension of the design on the base, the photograph must be held upside down, when a profile face will be seen in the middle, with scroll-work arms extending to the right and left and ending in hands curving upward. Turning the picture right side up again, a little kneeling figure with a conventionalized head can with difficulty be distinguished close behind the profile. The surrounding scroll-work is quite distinct, but defies description.

The personage of rank, overloaded with ornaments, is represented from the left side with the right foot a little advanced. He wears high foot-gear, a girdle with St. Andrew's crosses holds the tiger-skin loin-cloth at the waist, and to the large fastening in front is attached an interesting head in profile with pendants. A mask is also attached to the front of the breast-cape. Beginning at the neck and shoulders, elaborate ornamentation frames the whole face (the crescent-shaped ear-ornaments are particularly striking) and develops upward into a fantastic helmet, with what seem to be serpents curving forward and backward. An ornament, looking like a large head

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with pendants, is attached to the priest's back. In his right hand the priest holds a standard with an animal's head, overtopped by a crest of feathers, on the cross-bar. The left hand holds some kind of a pendant. In front of the right foot kneels a man, done in reduced size, grasping the shaft of the standard. From the side of the girdle with St. Andrew's crosses, an ornamental chain extends toward the back, and at the end of it crouches a manikin stretching his right arm through a ring of the chain and resting on scroll-work which reaches down to the base-line of the relief. (Owing to strong shadows the manikin cannot be seen on the photograph, but its counterpart appears on Stela 10.) Remains of dark-red color appear in the indentations of the stucco.

In the month of December, by the way, no sunlight fell upon the relief, which faced the north and looked perfectly black. For the time being, therefore, we cleaned it and cut down impeding trees. But when I revisited Yāxhá in May, 1905, on my return from Benque Viejo, and the sun's rays fell from the north early in the morning, I photographed this stela in all haste.

South side. The relief on the south side was of a less elaborate nature, but is now so badly worn by the rains that it is quite impossible to make it out.

East side. On the east narrow side-face there are two perpendicular rows of twelve glyphs each, making twenty-four in all. Though the top glyphs are worn away, the middle and lower ones are still fairly well preserved, for which reason I photographed this side in a very favorable light just before noon.

West side. The west narrow side-face is so nearly worn away, that I thought it would be useless to photograph it. It is just possible to distinguish that this side also had 2×12 glyphs arranged in two vertical rows.

Before the north side of this stela stands a circular altar, once displaying relief-work on the upper surface, which is now worn away and cracked.

Starting from the square of the six stelae, and going directly west for a considerable distance, between more or less insignificant heaps of ruins, we reached a group of mounds of different sizes lying in close proximity to each other. Some of these *cuyos* are undoubtedly the remains of large, pyramidal main temples.

Stela 7. In the midst of these mounds, I found the lower half of a stela lying on the ground with reliefs of figures and glyphs on all four sides. Unfortunately, large pieces of this fragment were cracked off and lay about, while the upper half could not be found. This is all the more to be regretted because the limestone of this stela is extremely hard, and the reliefs seemed but little affected by the action of the elements. The height, or length, of this fragment is 135 cm.; breadth, 78 cm., and thickness, 43 cm.

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It is plain that the relief on the front of this stela must have represented a standing figure partly from the side, and each of the narrow side-faces was ornamented with a similar figure in profile. The relief on the left side-face was very well preserved — except for some scaling off on one of the edges — showing from the girdle down both legs together with the feet and a piece of the scroll-work base.

The back of this stela apparently had four vertical rows of glyphs, probably twelve glyphs in each row. The lowest five glyphs of each row were partially preserved; large pieces had also scaled off of the back of the stone in consequence of forest fires.

Continuing in a westerly direction, we soon reached a monumental square, not far from the large group of *cuyos*, which I named *The Square of the Three Stelae.* It had formerly been enclosed by structures on three sides — east, west, and north — and was open on the south.

The square is bounded on the north by a large, low heap of débris; the façade of the former structure faced the south.

The west side is closed by a higher heap of ruins, probably of a temple with pyramidal substructure having a façade and stairway facing the east. Adjacent to the left wing of this structure is a smaller mound.

The east side is occupied by a large, long mound; its former façade, and probably also the stairway, faced the west. Behind the ruins of this structure is another smaller mound, and on the left flank, but a little to the rear, stands a large high *cuyo*, the remains, no doubt, of a large pyramidal temple, whose façade and stairway must have faced the west.

In front of the oblong structure on the east of the square, stood the three stelae, Nos. 8, 9, 10. Stelae 8 and 10 are set back a little, and Stela 9, with a large circular altar, is somewhat advanced.

Stela 8. Owing to the softness of the stone the entire upper half of this stela has fallen off and been converted into rubble. Breadth, 1 m.; former thickness, about 60 cm.

Let me say here that the design of the relief on the west side of Stelae 8 and 10 must have resembled that on the north side of Stela 6. The relief on Stela 8 deviates from those on Stelae 10 and 6 only in this, that the principal figure is represented from the right side, with the left foot a little advanced. The face is looking toward the south, while the face of the principal figure on Stela 10 looks toward the north, as it does on Stelae 2 and 4. The base of the relief on Stela 8 consists of symbolic scroll-work.

A personage, done in reduced size, kneels in an attitude of entreaty in front of the principal figure, and behind the latter the tiny manikin can be seen (as on Stelae 10 and 6), with one little arm drawn through the ring of the chain ending at that point.

Since the remains of the relief on Stela 8 were very much worn by the

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action of the elements, it was not photographed. There was no circular altar in front of this stela nor in front of Stela 10.

Stela 9. The height of the enormous middle stela may have been four or five meters. Its breadth is 153 cm., and its thickness 75 cm. or more.

This colossal stone lies shattered on the ground, and as it is very porous and quite soft the relief is entirely worn away. In front of this giant stela stands a very large circular altar, $2\frac{1}{2}$ meters in diameter, which is likewise so shattered and weather-worn that there is no trace of a possible relief to be found on its upper surface.

Since the reliefs on Stelae 3 and 9 in all probability represented totally different personages, — deities perhaps, — their destruction is all the more to be regretted.

Stela 10 (Plate 18, Fig. 1). Only the lower half of this stone is still in a state of preservation, while the upper portion has turned to rubble in the course of time. The breadth of this stela is 110 cm., its thickness about 60 cm.

On the photograph of the stela the base can plainly be seen, consisting of symbolic scroll-work, in which there seems to be an arm ending in a serpent's head. The principal figure standing on the base-line is represented from the left side, with the right foot a little advanced. The man, done in reduced size, kneeling at the feet of the principal figure, can be plainly distinguished, and likewise the manikin at the back, sitting upon an animal's head, with pendants, and thrusting his right arm through the last ring of the chain.

The Square of the Three Stelae forms the west end of Yāxhá, and at the rear of the west structure the land slopes down to a deep ravine running transversely.

I estimated the distance from the square of the three stelae to the main temple at the east end to be more than three kilometers.

It is easy to imagine how the architectural arrangement of the city — a long line of monumental structures surrounded by thousands of cabins — must have offered great convenience of living to the people at large. The inhabitants had but a few steps to take down the gentle slope of the declivity on the south to reach the clear waters of the lake, while toward the north stretched boundless plains inviting the cultivation of maize.

No doubt thousands of cayucos, or dug-outs, cruised in all directions on the waters of the lake in those distant days. What a contrast to the miserable conditions of the present day in spite of its higher civilization, which is of no avail when all the human beings are on the eve of extinction or of moving away !

Since practically complete ignorance prevails in Europe and in the United States, and even in Mexico and Guatemala, regarding Lake Yāxhá and its environment — for it is astonishing how few people of education travel

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in these really extremely interesting countries — I will close this report with some explanatory remarks.

The sheet of water in question here is, strictly speaking, a double lake, or, if you will, two different lakes meeting at an imaginary central line at an obtuse angle and connected by a natural canal. One lake called Yāxhá, Green Water, extends from east to west and is about two leagues (8½ km.) in length. The other lake is called Sácnab, White Water Lily, after the *Nymphaea alba* blooming upon its surface. It extends from southwest to northeast. The east end of one lake is connected with the southwest end of the other by a shallow arm of water, so that cayucos can pass from one lake to the other, which is of great advantage to travellers and traders desirous of transporting their luggage as far as possible by water in order to save their mules.

Near the western end of Lake Yāxhá lie the six islands and the two *islotes*. Passing along the south side of this group of islands one enters a long, narrow, west arm, at the end of which is the landing-place called El Paso de Ixtinta.

From El Paso de Ixtinta to the Aguada del Tigre, the distance is four leagues. According to my calculation Las Ruinas del Tigre must be situated not far to the southwest of this aguada. I could not explore these ruins, however, owing to the unsettled conditions prevailing among the Indians of Yāxhá. These are the ruins which Alfred Maudslay cursorily surveyed and called "San Clemente" after the station of that name lying two leagues beyond on the way to Peten.

The whole stretch of country from Ixtinta to San Clemente must have been thickly settled in ancient times. At suitable places wherever one enters the forest on the right or left side of the road, he invariably meets vestiges of more or less extensive settlements, while El Tigre and Yāxhá must be regarded as the two largest ruined cities in that portion of the country.

Generally speaking, the water of Lake Yāxhá does not look green from a distance. The color effects change according to the surroundings, the clouds, the position of the sun, etc. But in passing along by the north shore, delicate, emerald green filaments can be seen, probably a tiny variety of algae, which impart a green color to the water at very close view.

During a storm, rowing on the lake in a swaying dug-out is often attended with danger. In such cases it is best to keep under the lee of the north shore or to wait until the storm is over. We were in no slight peril several times during our afternoon trips from the ruins back to the hamlet, when the wind, coming from the east, swept with great violence over the water.

Accidents sometimes happen and the water deities claim a sacrifice. Only a few years ago a cayuco, bringing a load of *chicle* from Paso de los

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Chicleros to the hamlet of Yāxhá, was overtaken by a furious storm and capsized. Three men were drowned and the load of resin sank to the bottom. One of these men, named Fernando Chi, was the owner of the hut which the alcalde had assigned to us, and the father of the beautiful Gregoria Chi, whose lovely oval face represented a higher race type than that of the rest of the people, who have pronounced round heads. The three heads of families of Yāxhá, who were on the point of departure with their families and chattels, were Ignacio Puc, Marcos Aké, and Anacleto Aké.

The wife of Anacleto Aké was an industrious woman who was assisted in her household duties by the attractive Gregoria Chi, and together with her provided my men, as far as possible, with *tortillas* and *potsol*. She was of that singular type with long, protruding eye-teeth curving back on each side (*colmillos*), which still occurs here and there in the southern part of the peninsula of Yucatan, and is far from beautiful according to European ideas.

While looking at certain ancient pottery figures and grotesque deity-masks, such as are found in these regions, I have often asked myself whether a race of human beings ever existed in a far-off epoch, on this or another continent, with teeth so formed, or whether the very protruding teeth with a sideways curve were not merely an exaggeration on the part of the sculptors. But the fact of the matter is, that in isolated instances this "gorilla-type" is still met with, and at once reminds one of the old pottery figures, and must be regarded as the very last remnant of a now vanished race.

We saw no ducks either on Yāxhá or on Sácnab. They would have been a very welcome addition to our too frugal meals. Only the ugly, black sea crows (*los malaches*) flew to and fro, subsisting on fish. They do not seize the fish on the surface of the water, but swim for minutes under water and thus catch their prey. Then they perch on barren rocks or dead trees and digest their meal in perfect repose.

There are no fish of superior size and quality in these lakes, only the favorite *tencuayacas*, the little *sardinas*, and perhaps a few others.

Let me remark here that I observed an extremely pretty, dazzlingly white little rodent, which ran quite fearlessly to and fro on the rafters of our cabin. The Indians called it *sábin*. Fully pronounced the name of this rare little creature is probably *sácbin* meaning something white running about.

Three small lakes are said to lie to the northwest of Yāxhá: La Lagunita Colorada, La Laguna Colorada (whose waters are reported to be of reddish hue) and La Laguna Chúmpoxté (*tšúmpošté*), and I was told that still other sheets of water lay toward the south. A certain Nicolasa Couoh (the second wife of the late Fernando Chi), who came from Yāxhá and took care of my men in Benque Viejo, told me very positively that close to the waters of Laguna Colorada there was a structure near which were three small figures in a good state of preservation. She herself had seen them, when

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she used to take her husband's dinner to him as far as the lake, while he was working with the *chicle* collectors in that region. Unfortunately I could not establish the truth of this report when on my return from Benque Viejo in May, 1905, I again touched Yāxhá, finding it completely abandoned, and so the matter remains doubtful.

I must not omit to mention the fact that the waters of the double lake, Yāxhá-Sácnab, and apparently of all the lakes in the Department of Peten, have risen considerably during the last century. This is true to so great an extent that the first cabins of Yāxhá, built in their day at a certain distance from the shore, now stand in the water to the depth of one meter, even in the dry season. It is difficult to say why these waters have thus risen. It may be owing to the fact that almost the whole southern portion of the peninsula of Yucatan and the larger part of the Department of Peten having lapsed back to the wilderness, greater masses of water are consequently precipitated in these tropical forests; or possibly it may not be a question of the actual rising of the waters, but of the subsidence of territory. These matters cannot be decided during the brief sojourn of a traveller. But the fact should be emphasized that with Yāxhá it is not a difference of a few centimeters only, but during the last twenty-five years the waters have risen at least one meter, while those of the great Lake of Peten-Itza have risen twenty-five centimeters or more in the same time.

I should like to direct the attention of future travellers to the further observation of this phenomenon, which has not yet reached a climax. A fixed point of departure for such observations, important also from a practical point of view, would be furnished if the government could be persuaded to have a mark, designating the water at its lowest ebb in the dry season, together with the date, cut into some rock in the Lake of Peten-Itza and also in Lake Yāxhá. The difference in the height to which the water rises could then be observed at the end of every period of ten years.

Our relations with the last of the Mayas at Yāxhá developed very pleasantly. The Indians very quickly perceive whether a stranger comes to annoy and take advantage of them, or whether he is ready amply to remunerate every service rendered and to do whatever favors may be demanded of him. Consequently they told me some interesting things.

Only a few years ago several free Maya families were living at the northeast end of Lake Sácnab, who subsequently either died out or emigrated to British Honduras. Their now abandoned territory still bears the name "El Caribal de Santa Cruz." (The Spaniards have the erroneous habit of calling the free Mayas "Caribes," a name which belongs only to the Indians on the distant Orinoco.) The man among them most versed in woodcraft of every kind was Julian Chan, of whom the Indians of Yāxhá still speak with great respect. They said he was acquainted with many medicinal herbs and magic arts. As a hunter too he was possessed of many qualities now lost to

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the people. For example, when on the track of the wild boar he would lay his ear to the ground and at once know whether the game was near and in what direction it could be found, while others would find out nothing. He was particularly well versed in old customs and usages, and they said that if he were still alive he could guide me to many ruins, for he knew everything in the forest, and the whereabouts of the ancient cities.

Even the increased plague of mosquitoes at Yāxhá — a natural consequence of the rising waters — is supposed to be connected with the death of Julian Chan. After he had emigrated to British Honduras, already well advanced in years, he was murdered by one of his companions on account of his wife, so the story goes: *Le habían en Yāxhá conseguido una mujer, y él, agradecido, prometió que, mientras él viviera, no hubiese plaga de mosquitos, pero ahora que se murió, volvió la plaga!*

XXII.

BRITISH HONDURAS.

BENQUE VIEJO.

The modern village is on the right bank of the Rio Mopan, while the ancient Maya city is not far from the left bank.

JANUARY, 1905.

On December 30, 1904, all was in readiness to leave the *viviendas* of Yāxhá and to emigrate to Benque Viejo. To make it as easy as possible for my men, the large cayuco had been brought to Lake Sácnab through the canal overgrown with bushes. Here, after taking a most friendly farewell from the Indians of Yāxhá, we embarked with our luggage. We paddled on the waters of Sácnab some 5 km. in a northeasterly direction to the Paso del Caribe, where we landed. The loads having been distributed, we took the road through the forests. After the first hour's journey from the place of disembarking, we reached the magnificent Aguada Santa Cruz, which is probably an arm of Lake Sácnab. About two leagues beyond, not far from the Cerro del Gavilan, we camped for the night near a small pond.

After three more marches, in part on very muddy paths through forests in low tracts, *bajiales*, we reached Plancha de Piedra, the tiny frontier town of the Department of Peten, where, of course, there was a customhouse officer, *un resguardo*, to prevent the importation of *contrabando*.

The distance from Plancha de Piedra to the Rio Mopan, on the right side of which Benque Viejo is situated, is scarcely more than two kilometers. The river forms dangerous rapids near Benque Viejo and is crossed by means of very widely built cayucos, to which the people of this country give

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the curious name *pitpan*. This has been changed by the Hispanicized class to *pipante*.

The alcalde of the place, Mr. Requena, a respectable man of African descent, very kindly placed at my disposal one of the houses belonging to the government; since, however, I foresaw that it would be necessary for us to remain here for some time, I hired a house which had been found by the Tenosiqueros who had preceded me.

The name Benque Viejo means "old business settlement," but apparently the word Benque is not used outside of Belice.

Benque Viejo is a small village with wretched, shabby houses and numbers barely three hundred souls. Its importance is due to the fact that it is the central point for the *chicle* collectors roaming about in the forests, and the thoroughfare for the wares which are brought from Belice to Peten. Unfortunately, owing to perilous rapids, it is impossible to embark at Benque Viejo and paddle down to Belice. Cayo de San Ignacio, some four leagues beyond, is the shipping-point. The distance between Cayo and Benque has to be travelled on beasts of burden.

Chictsapotl gum is the only article Peten exports on this line. The Aztec name is *tsictli* (plural *tsictin*), from which is derived the Hispanicized word *chicle*. The dazzlingly white sap, running down from the V-shaped incisions made one above the other in the trunk of the tree, is evaporated in a kettle over a slow fire and melted into large pieces of a dark-brown color, forming half a mule-load, and called *marquetas*.

These *marquetas de chicle* are taken in trade at Belice as ready money, *i. e.*, exchanged for gold, and are the only means by which the Peten merchant can convert his otherwise worthless Guatemalan silver into English currency.

Unfortunately the exploitation of *chicle* hastens the downfall of the population of Peten, ruins agriculture and increases the demoralization of the lower classes, naturally inclined as they are to all vices. No one will plant a milpa, and even the poorest ragamuffin proudly refuses to do any work, saying, *Yo soy chiclero, no necesito trabajar para nadie!* The result is that a general famine occurs nearly every year in Peten, which would otherwise yield an almost over-lavish abundance. For several years past the clear-sighted Peten government has sought to counteract this terrible state of affairs by compulsory laws, and the inhabitants of the villages are enjoined every year to plant a certain area with maize. Such laws, however, are impossible of permanent enforcement. It is difficult to compel a man to plant a milpa, when he believes he can gain fivefold or even tenfold more by hiring out as a *chiclero*. Hence all these *chicleros* are poverty-stricken, and being heavily in debt, from which they can never free themselves, they no longer have huts or milpas, and no regular wife and children; for this unsettled life in the forests, interrupted occasionally by debauches in this or that village,

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puts even the most unpretentious form of family life out of the question. Therefore, many people think it would be best for the Guatemalan government to grant no more permits for gathering *chicle*, since almost every one suffers under the present conditions, not excepting the archaeological explorer who ventures into these districts.

On account of the religious festivals the *chicleros* were streaming into Benque Viejo from the most remote forest, noisily demanding money from their employers so that they too might enjoy life in their own way. Thus from morning until late at night the streets were full of a noisy rabble, while the air shook with the thunder of ordnance and exploding rockets. In Spanish-Indian lands Christianity without *bombas y cohetes* is inconceivable. As a matter of course general *borrachera* is an indispensable accompaniment of such explosive Christianity.

Incidentally it may be said that the English authorities of Belice by no means favor the immigration of the mestizo element from Mexico and Guatemala, which is always turbulent and scandalous in its behavior; they much prefer the extremely quiet, industrious, and peaceable Maya element, which causes no inconvenience whatever.

The half-breed population, in the villages and small towns of Mexico and Guatemala, is restrained to some extent, it is true, by the local authorities, since the police make raids night and day upon the small liquor *tiendas* and seize each noisy fellow by the collar and lead him off to the local prison, where on the following day he is sentenced to one or two weeks' hard labor or the payment of a *multa* of 5 or 10 *pesos*. These fines, of course, serve as a gold-mine for the always needy treasuries or pockets, but the drawback is that in every instance where mozos are the offenders it is the much harassed employer who has to pay, and not the evil-doer against whom the *multa* is merely written down in an account which is never paid.

The English authorities cannot furnish a policeman to look after each half-breed. So long as the offender only runs about, screams and howls, and does not commit an actual crime, such as theft, murder, or arson, he is not imprisoned. If, however, a murder occurs, for example, then the excellent negro police takes the matter very seriously and the evil-doer is irretrievably lost — unless he succeeds in escaping at once to the other side of the Mopan. Hence in Benque Viejo the *machetes* are not drawn and the revolvers remain silent, but in other ways these people abuse the privileges accorded them on English soil wherever and whenever they can. They screech and howl and use such horribly lewd language, without regard to innocent girls or people of a better grade of society, that no traveller may repeat what he is forced to hear in this place.

Instead of imprisonment and fines, the English authorities endeavor in another way to counteract the demoralization of the lower classes. Thus on the Lord's Day even in Benque Viejo, this remote corner of the earth,

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not a drop of brandy, wine, or beer may be sold to a thirsty soul! Now, what is the result of such a cruel law? The people simply buy florida water, which may be had on Sunday in every *tienda*, and drinking immoderately of Murray and Lanman's perfumed water become more than commonly intoxicated. Therefore the traveller, who has long since ceased to be surprised at anything, finds all the streets and squares of Benque Viejo strewn with empty florida water vials!

Naturally Benque Viejo appeared to my Tenosique vagabonds as the embodiment of all terrestrial pleasures, a veritable paradise where they would like to remain forever. Amid such a whirl of demoralization I had the greatest difficulty in restraining even partially these men inclined by nature to every vice. My most useless man became so insolent and demanded such high payment in advance, in order to indulge without restraint in drinking and gambling, that I found myself forced to discharge him with every mark of displeasure. This influenced the other two to be a little more moderate in their pleasures.

My position was rendered desperate by the fact that the miserable traders of Benque Viejo refused to sell me provisions (maize, meal, rice, beans) and would not hire out to me a pair of mules, so that I might go to the neighboring ruins; on the other hand, these good-for-nothing, inconsiderate persons were very ready to sell my men brandy in any quantity they desired, and also some canned meat. The fact is, that bales of *chicle* and the selling of liquor constitute the ideal of these people; anything beyond exceeds their comprehension.

I bitterly repented having selected this wretched Benque Viejo for my starting-point, but it is impossible to foresee all things. For future use I have learned that it is necessary to bring your mules from Tabasco and have your provisions brought up from Belice. A traveller cannot rely at all upon the trade of Benque Viejo.

A peaceful and attractive scene is presented by the two small Maya villages of El Arenal, situated above Benque Viejo, and Xocotes lying not far below. They are inhabited by Indian families who have emigrated from Peten villages and devote themselves wholly to agriculture and the raising of small domestic animals. Immigration of this kind is regarded with favor throughout Belice, and the Indians settled *en terrenos de la Corona* enjoy absolute security. It never happens on English soil that the cattle of some half-Spanish magnate, *principalillo*, can with impunity trample down the crops laboriously planted by a man of less exalted station.

The village of Xocotes, only 2 km. from Benque Viejo, is especially picturesque. It is built along the rocky, shaded banks of the Mopan, and a limited quantity of maize, beans, and bananas may be bought here. The road to Xocotes runs along the river, and I often walked thither, since it was so near. The Aztec name *xocotl*, plural *xoxocó* (*šocotl*, *šošocó*) means

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fruit in general; in this particular case the name refers to the *spondia* trees (native species of *ciruela*) frequently occurring here, which, when bare of foliage, are laden with fruit.

Fortunately my enforced stay in Benque Viejo could be employed in thoroughly exploring a ruin lying on the other side of the river. This ruin is only $2\frac{1}{2}$ km. distant in an air-line, and the principal edifice, "El Castillo de dos Épocas," crowning an eminence, appears from the modern village like a green, wooded height lying to the northwest.

The top of a natural elevation had evidently been levelled off to form a large, rectangular terrace near the edges of which may be seen the remains of small structures, while the centre is occupied by the two-storied, main edifice.

Investigation of the confused mass of ruins of the main edifice showed that in the earliest time the structure consisted of a single story with rooms on all four sides, but naturally those on the north and south were specially favored, since the principal façades faced north and south. This oldest building was, however, in a later epoch filled up with stones (a frequent occurrence in Maya buildings) and a second story was erected upon the first, with stairways on the north and south.

Some desperate treasure seeker, by the way, had broken into this lower building on the west side, and of course found nothing but stones upon stones, which filled up the rooms.

The superstructure, erected upon the substructure, now completely walled up and invisible, has no rooms on either the east or west side, but there are three rooms on the north and on the south, each room having a corresponding room in its rear, thus making twelve rooms in all.

The middle rooms are 820 cm. long, and those on the right and left are 532 cm. All the rooms are spanned by truncated, triangular, vaulted ceilings.

The exterior of the superstructure is 23 m. 24 cm. long, and 12 m. 52 cm. wide, these measurements corresponding also with those of the substructure, excluding, of course, the reinforcing walls added later, which form a passage before the entrances to the superstructure.

The height of the substructure and also that of the superstructure was estimated at 6 m., *i. e.*, 12 m. in all, to which should be added from 6 to 9 m. for the roof-comb crowning the whole, which rises above the wall dividing the north rooms from those of the south. In ancient time this stately roof-comb must have been visible from a great distance, assuming that wide tracts of tropical forests were at that period replaced by settlements and tilled fields.

On mounting to the roof (*la azotea*) of the vaulted chambers the cheerful gleam of the white houses of Benque Viejo is seen not far away in a southeasterly direction.

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In spite of its badly ruined condition I succeeded in making a very good plan of the Castillo de dos Épocas, which will facilitate the reader's comprehension of the building (Fig. 13).

From all the four slopes of the eminence artificially prepared for architectural purposes, chambers, terraces, stairways, etc., had once been thrown out, but these have now been totally destroyed by the tropical vegetation. Near the southeast corner there are, however, the ruins of a narrow, vaulted passage, leading from south to north through the substructural mass. This narrow passage is filled up to half its height with débris, and in this débris I found many sherds of beautiful pottery vessels, fiery yellow and red in color.

To the north of the eminence with the castle of two epochs, and not far away, lies a group of perhaps a dozen wholly ruined temples (*cuyos*). Ex-

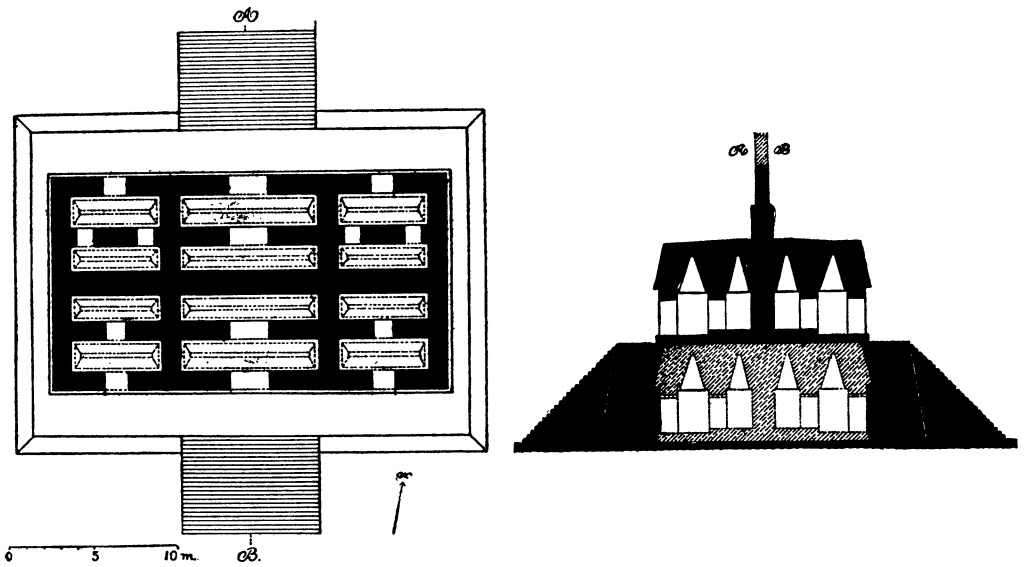

FIG. 13. — BENQUE VIEJO : GROUND-PLAN AND SECTION OF TEMPLE.

ploring the ground in front of these ruined pyramids, which are by no means insignificant, I found four stelae unsculptured and without appertaining altars, a single large stela with a bas-relief on its south side and, lying beside it, a square sacrificial altar likewise sculptured in bas-relief on its top.

The sculptured stela (Plate 19) stood on the south side of a pyramid, which was doubtless the ruin of a massive foundation with a stairway on the south leading up to the platform formerly surmounted by a small temple, now entirely demolished.

The lowest piece of the stela, on which the sacrificial victim is represented, is still fixed in the buried cement pavement. The large piece broken off above the prisoner, on which the personage of rank is pictured, I found resting at a considerable inclination on one of its side-faces, and I placed it in such a position that it could be photographed.

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The broken-off piece, which constitutes the main portion of the stela, is 247 cm. long from the topmost corner of the sloping edge to the line of fracture. To this measurement should be added about 60 cm. from the line of fracture to the base-line on which the victim lies face downward, and about 50 cm. of plain surface down to the cement pavement, and perhaps 70 cm. for the part which is sunk in the cement pavement. The height (length) of the stone was thus about 427 cm., of which 307 cm. belong to the sculpture. The width of the stone at its centre was 127 cm., its thickness, 40 cm. The back and both side-faces are smooth.

South side. Owing to the stone being much calcined by disastrous milpa fires, the captive lying on his face and knees is almost entirely effaced. The sculpture of the principal figure has suffered much from torrents of rain, so that the outlines alone are still distinguishable, while the finer details are destroyed. Only the feather-work background and parts of the large helmet are well preserved. Apparently a kind of throne rose above the captive, on which the priestly personage of high rank, who is represented in front view, was enthroned either in Asiatic or European fashion. In his extended right hand may be seen the little figure of a god held by the leg; his left hand, which is now quite indistinct, may have rested on his right knee. His face, which is turned to the right, is much weather-worn. The helmet, rising high above the head, probably has a large mask in front. The feather crest flowing back and the large bunch of feathers dividing at the top are still plainly visible. On the background of this relief there seems to be a rectangular framework of rods ornamented with criss-cross bands. From this framework graceful feather-work issues sideways and upward. The rather porous limestone shows its natural, yellow color. Traces of paint are no longer seen.

The square, sacrificial altar (Plate 18, Fig. 2), found near by, is carved from hard limestone of a fine grain. The stone is only 22 cm. thick, 75 cm. long, and 70 cm. wide. The sculpture on the top of the altar consists of a skeleton represented in side view, crouching in a rectangular field surrounded by a border of glyphs. The face is bent down mournfully, resting as it were on the uplifted right arm, while the bony left arm, forming a right angle, is held against the body. In the same rectangular field, in front of the skeleton, are two vertical rows each containing seven larger glyphs, the most of which are still to some extent distinguishable.

Notwithstanding the fact that this rare sculpture has suffered much from the heavy rains of centuries and from disastrous milpa fires, the photograph taken in the slanting sunlight came out very satisfactorily, after the stone had been thoroughly wet in order to modify its much too light color. And now, after probably more than a thousand years, the curiously conventionalized *Mictlantecutli* of Benque Viejo, so expressive of profound sadness, still awakens in the beholder a sympathetic emotion of melancholy.

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XXIII.

DEPARTMENT OF PETEN, GUATEMALA.

NARANJO.

FEBRUARY, MARCH, APRIL, 1905.

THE choice of the ruin upon which to begin operations, from among those accessible from Benque Viejo and concerning which I had received very full information from friendly Indians and half-breeds, was a difficult problem. It was plainly impossible to carry on work at one and the same time in all these cities with the wretched, human material at my command and the absolute impossibility of obtaining the necessary quantity of provisions. I finally decided to penetrate into the forest in a northwesterly direction from Benque Viejo and to explore a forgotten district, which was formerly called "El Naranjo" and where Benigno Silva's *chicleros* said that they had seen several large *cuyos* and curious sculptures.

Therefore, at the end of January, I sent ahead the men at my disposal, provided with from one to two weeks' provisions, with directions to explore as far as possible the ruins at Naranjo, to excavate partially any sculptures they might find, and to fell impeding trees that the light might penetrate, etc. For the rest, it was left entirely to the option of the men, if their provisions were exhausted and I was not on the way with new supplies, to return to Benque Viejo, — a course which would meet with no disapproval from me.

Meanwhile I had procured from surrounding Indian hamlets maize and beans, had obtained rice, meal, and other articles from Cayo de San Ignacio, and notwithstanding the greatest ill-will on the part of these people, I finally induced a muleteer for large pay to transport my small amount of baggage and the provisions to Naranjo, and exacted the promise that he would return when my work there was finished, in order to take my belongings back to Benque Viejo.

At the beginning of February all was in readiness. Accompanied by the muleteer I now went in person to Naranjo, — to this corner of the earth hidden in the densest forest and never before visited by a European, the exploration of which I had no reason to regret.

The mules and luggage had to be taken across to the other side of the Mopan. There we loaded up and took the road to the *viviendas* of Calacreek, two leagues below Benque Viejo, now inhabited by only two or three families, the rest having departed to more favored places. From here on we followed *chiclero* paths in a northwest direction on our way to Naranjo. Except for a high and steep mountain, which was very hard for the mules on the last

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part of the trip, there were no special difficulties to be surmounted. A league from the ruined city we came to the huts of one of Benigno Silva's *chicleríias*, whose inmates, hearing the mules coming, greeted us with cries of joy, thinking they were those of their employer bringing them provisions. For several days these people had been without maize and flour, and they were grumbling and threatening to leave, and the encargado was in despair. Great was their disappointment when they saw their mistake. The overseer, however, urgently besought me to leave him a bag of maize, with the understanding that within eight days he would punctually return it at the ruins. A bag of maize was quickly unloaded and given to the men. Furthermore, I pacified them with the assurance that the mules of Benigno Silva must already be on the way and would surely arrive very soon. Thus even employers controlling great wealth have to contend with the same difficulties as a lone traveller. Of what use are money and mules in places where nothing can be bought and where provisions have to be obtained from distant Belice or elsewhere with incalculable waste of time?

The last league was finally covered, following the path which had been opened by the men whom I had sent in advance. We had travelled about nine leagues in three days.

My men had pitched their shelter huts on the north side of the acropolis, the spot being not far from the large aguada. For myself — since there were no rooms remaining in the badly ruined buildings of this city — the men had found a small cave, where I could dispose the more important luggage and undisturbed at night could attend to the photographic work. This cave lay behind the building with Stelae 1–4 and not far from the acropolis.

The muleteer, an agreeable man from Comitlan in the state of Chiapas, took his departure the next morning. Since the few Indians, who accompanied me from San José, could not be depended upon to work more than a week longer at the most, I immediately set about raising the heaviest stones, digging out the hieroglyphic stairway, and, where it was necessary, cutting away the thickest growth of trees, so that when forsaken by these capable, positively priceless men, whom it is impossible to bind long to one's self, I might be able to do the rest of the work with the two Tenosique vagabonds and the substitute obtained in Benque Viejo — a sad drunkard but, away from towns with their seductions, he proved to be an extremely useful and willing man.

Taking advantage day after day of the light, I slowly but surely made photographic negatives of all the available sculptured stones. I made but one architectural plan (Fig. 15), since not one façade nor a perfect interior had survived, owing to the terrible destruction of buildings by the rank, tropical vegetation which envelops everything. But between times a plan of the ruins as a whole was made, in which one by one the groups of build-

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ings and stelae were arranged in their order. This plan, which is extremely useful in spite of unavoidable imperfections, plainly shows the exact position of each of the sculptured stones and is the basis of my description (Fig. 14).

It is not my way to photograph a piece of sculpture and then send the picture out into the world without an explanatory description, leaving everyone quite ignorant as to where it was found. The explanation should state whether the stone in question is a stela, which stood by itself, or belonged to the lower, middle, or top terrace of a monumental building; whether the sculpture belonged to doorways or adorned the inner wall of a sanctuary; whether it is the undersculpture of a lintel, a stone belonging to a stairway, or something else. This is important, because most sculptures are in some way related to their surroundings and can be understood only in connection with them. Unfortunately this golden rule is wholly disregarded by people who regard the exploring of ruins as a mere idle pastime.

We will proceed in our description from west to east.

The west end of the city is formed by the acropolis, that is to say, by a natural elevation the top of which has been levelled to form a large, rectangular terrace and crowned by six buildings. Three of these buildings had double rows of chambers, while the others had but one. Three still show remnants of masonry. The edifices on the acropolis were in all probability buildings belonging to the state, and plainly none of them were temples. For which reason no sculptured stones were found on this site. Half-way up the north slope of the elevation there is a lower terrace.

Proceeding westerly from the acropolis the next object of interest is the large aguada; the water supply is always a vital question for all travellers.

A very short distance in an easterly direction from the northeast corner of the acropolis, there is an oblong, fallen structure with some remains of a foundation forming a terrace in front on the south side. The façade of this building must have faced the south, and below, at the foot of the terrace, four stelae were set up, — three pushed somewhat forward and one standing behind the middle one. There were no circular altars in front of these stelae, since small offerings could be placed upon the smooth, cement floor. All the stelae had been thrown down; two were broken and much shattered.

Behind this building, not fifty paces distant, was my famous little cave in which I lived for nearly three months happily and contentedly.

Stela 1. This is broken into three pieces and fell so that it lay in an inclined position with the sculptured side upward. It is, therefore, so weather-beaten that I made no attempt to photograph it. The breadth of the stone at the centre was 92 cm.; the thickness, 33 cm.

South side. The height of the sculpture from the lower line of the base to the very top is 220 cm., 24 of which belong to the base. The base consists of some kind of symbolic scroll-work. Upon this stands the man of rank,

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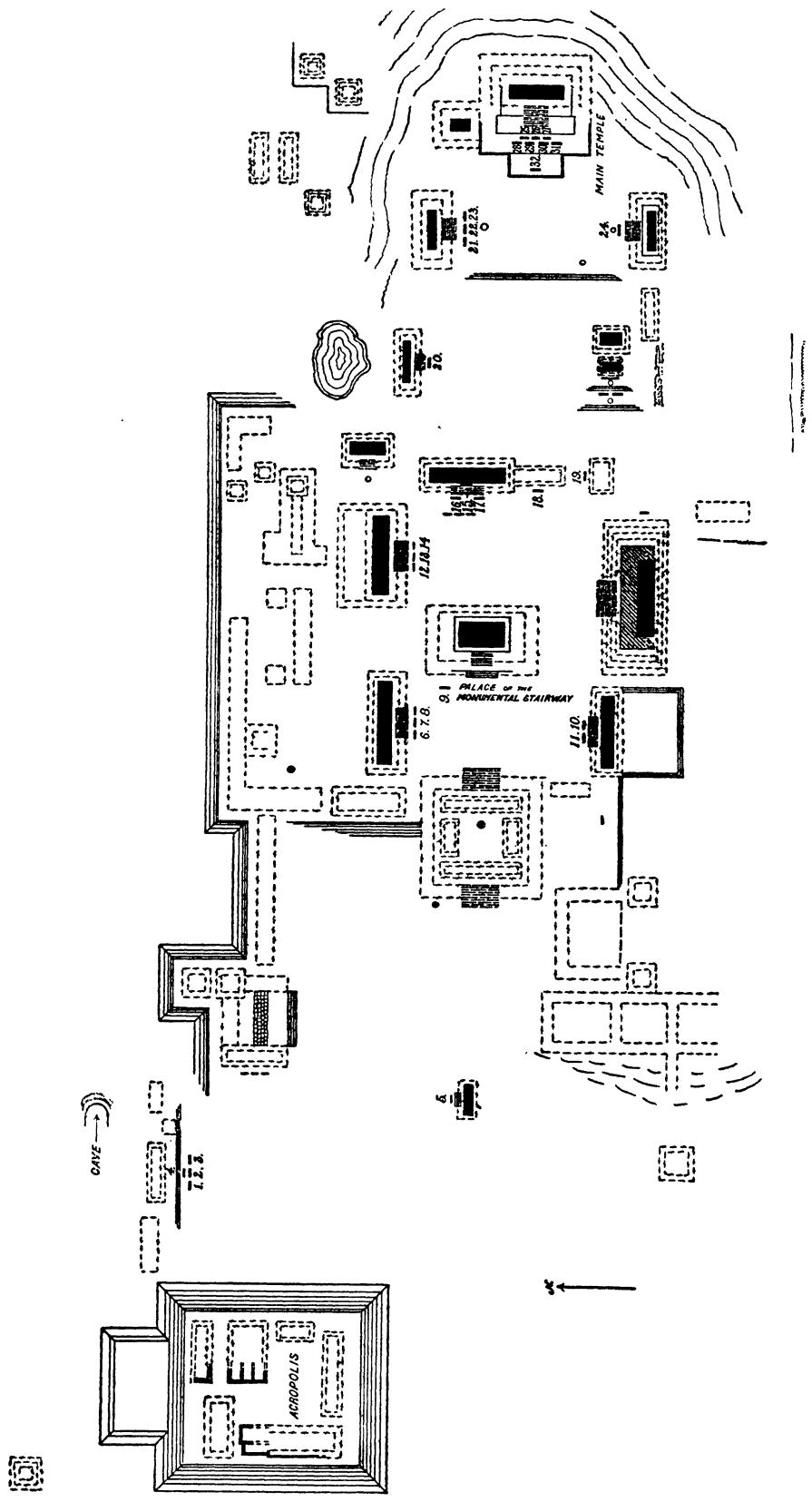

FIG. 14.— NARANJO: SKETCH PLAN OF RUINS.
Monumental stairway = Tiger-head stairway in text.

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represented in front view, his face turned to the left. All that is distinguishable is, that the man holds his left hand before his breast and carries a small circular shield on his right forearm, which hangs at his side. On the background there are 3 + 6 + 3 glyphs, all much weather-worn.

The back is smooth. On each narrow side there are two vertical rows of incised (not bas-relief) glyphs, which, owing to their slight depth, have become very indistinct.

Stela 2 (Plate 20, Fig. 1). The height or length of the stone is 408 cm.; breadth at the centre, 105 cm.; thickness, 46 cm.

Fortunately the stone had fallen to the ground with its magnificent sculptured side turned downward, and was therefore well preserved. By way of preface, it may be said that Stelae 2 and 13 are the two largest and finest of Naranjo.

South side. The design on the base is 36 cm. high. The chief personage occupies 293 cm. from the line of the feet to the top. The base shows the conventionalized head of a god, represented in profile with an inverted T-sign on his forehead and with large, roundish ear-disc, above which appears a smaller, profile face, while the same sign is again delicately incised on the horizontal piece below it.

On the large glyph-base stands the warrior-chief represented in front view, but with his face turned to the right. He wears tasteful and not extremely high foot-gear, ornamented garters below his knees, and ribbed cuffs. His handsomely decorated tunic, bordered with fringe, is held around his waist, together with his doublet, by means of a sash knotted in front. The border of large sea-shells below the sash may be considered as attached to the doublet or to an intermediate piece of tiger-skin. Below the shell border hangs a broad, ornamental flap or apron. The richly decorated shoulder-pieces, bordered with fringe, doubtless belong to the doublet. Each has a little inverted head with pendants. The breast-cape of round beads is covered for the most part by the large horizontal breast-plate with a mask placed horizontally upon it, hanging by two straps from the neck. The warrior wears ear-ornaments but no nose-ornament. His handsomely ornamented helmet has a mask in front, above which a plume of feathers rises for a short distance and then divides, drooping forward and backward; while at the back the ornamentation of the helmet ends in a crest of feathers flowing downward. A feather cloak radiates from behind the shoulders.

The warrior holds in his right hand, hanging at his side, the familiar "ornamental pouch" — in my opinion a sling (atlatl?) used in battle. From his left forearm hangs a large shield bordered with fringe and with a scrolled animal mask in a rectangular field; the hand is covered by the shield and holds two javelins. On the upper background are five glyphs in front of the face and helmet. Faint traces of red, on a delicate coating of stucco, are perceptible on the legs, arms, and background.

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The back of the stela is plain. Each narrow side bears traces of two glyphs incised in outline, which have become obliterated.

Stela 3 (Plate 20, Fig. 2). Height or length of the stone is 245 cm.; breadth near the top, 1 m., and somewhat less near the bottom; thickness, 35 cm.

South side. The relief from the bottom of the base to the extreme top measures 198 cm., 21 cm. of which belong to the base. Owing to the proboscifrom prolongation of the upper lip, the large profile head of the base seems to be the same as that pictured on Stela 2, and it likewise has a small profile head resting upon the ear-ornament. The glyph in front of the large head is accompanied by the numeral sign for 4.

The upper line of the glyph-base forms the base-line of the personage, who is represented in front view with the face turned to the right. For the present we shall consider this personage a woman of high rank, perhaps a priestess, admitting, however, that we may be mistaken, because in some instances, apparently, men of rank have also worn a kind of feminine skirt. Her foot-gear is quite simple. Her skirt (*la enagua*) adorned with trellis-work is held in at her waist, together with a kind of chemise, by a wide belt, displaying in front a square field with a (weather-worn) mask (?) and a large pendant. The necklace or breast-cape is distinct. The head-ornament consists of a large mask with plumes of feathers drooping backward. Some ornamental object, with a bunch of feathers appearing near the right arm, is held in her arms, which are crossed upon her breast. The background displays 4 + 5 + 5 glyphs, which have become rather indistinct.

Though the stone had fallen with the sculptured face downward, it had been affected by the moisture of the earth. The white oxidation of the surface made it look as if it had received a coat of whitewash. In order to photograph it, the entire sculpture had first to be covered with a brown wash made of earth, as otherwise, owing to the dazzling whiteness, nothing would have appeared on the plate.

The back is plain. Each narrow side had two vertical rows of delicately incised glyphs, the most of which had become very indistinct, though a few were distinguishable.

Stela 4. This stela stood barely one meter behind Stela 2 and was somewhat smaller than Stelae 1 and 3. The stone is broken into several pieces, the lowest part is still in the ground. The sculpture on the south side is so destroyed that it was barely possible to distinguish that it too represented a man of rank.

Walking several hundred paces in an easterly direction from the place on which stand the four stelae described above, we come to a group of buildings, on the south side of which four steps of square blocks of stone still in place lead to a courtyard enclosed on the other three sides by buildings now demolished. Through the middle of this courtyard runs a pavement lead-

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ing from the western building to that on the east. The most important part of this group of buildings was the western edifice, the main façade of which must have faced the west; at all events three large stelae stood on this side below on the plaza. These stelae, however, were so weather-worn that, though there were irregularities on the west side, no actual sculpture could be distinguished.

Proceeding in a south-southwestern direction from these three stelae, we come to a small heap of débris. The façade of the main edifice once standing here must have faced the north, for in front of the centre of the north side a stela of medium size still stands erect, to which I gave the number 5.

Stela 5 (Plate 21, Fig. 1). Total height of the stone, 240 cm.; breadth in the middle, 90 cm.; thickness, 37 cm. The back and sides are plain.

North side. The height of the sculpture is 181 cm. The chief personage is represented in front view with his face turned to the right. His foot-gear is simple. He wears a loin-cloth with a sash, the knot of which falls down in front. He has cuffs and a double necklace of alligator's teeth. His curiously made head-dress has what seems like a bird-head in front. His right hand touches the edge of the stela. In his left hand is a round fan. A small human figure crouches near his right foot. The background displays 2 + 5 + 1 + 2 + 2 + 3 glyphs. Unfortunately this sculpture and the glyphs have been seriously injured by torrents of rain, yet the outlines can still be traced fairly well.

Advancing in an east-southeasterly direction from the stairway of four steps of square hewn blocks, or easterly from the building with Stela 5, we come to a natural elevation, which, however, had been given a rectangular shape by levelling off the top and there were probably stairways on all four slopes. Above, on the large terrace thus formed, stand four buildings now well-nigh destroyed: — a long building on both the east and west sides and a smaller edifice on both the north and south. The ruins still show remains of masonry, but no longer a complete room. No sculpture, only a stone ring, was found above in the courtyard.

This second lofty citadel, as it may be called, stands on the west side of a monumental square, the east side of which is occupied by the building with the tiger-head stairway, while the north side is closed by the large oblong building with Stelae 6, 7, and 8, and the south side by the no less important oblong building with Stelae 10 and 11.

The façade of the north building naturally faced the south, and in front of this side the three interesting sculptured stela — 6, 7, and 8 — stood in a row. From the mass of débris it is apparent that the oblong superstructure, which is now in utter ruins, rested upon a massive foundation.

Stela 6 (Plate 21, Fig. 2). The length or height of the stone is 215 cm.; greatest breadth, 61 cm.; thickness, 34 cm. Both narrow sides are plain.

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South side. The height of the sculpture from its base to the extreme top is about 167 cm. A man of exalted priestly rank is represented in front view with his head turned to the right. His foot-gear is tastefully ornamented. His knee-ornament consists of a single row of beads. His skirt (or short breeches?) is of tiger-skin with a row of beads at the bottom. He wears an elaborate girdle having three face-masks with pendants. The middle face is in front view, the other two in profile. Below his waist flows a wide, ornamental flap reaching down so far that its tassel touches the ground. He wears ribbed cuffs, wide breast-cape, mostly concealed by the breast-plate, which is elaborately scrolled and lies horizontally. He has a round ear-ornament, no nose-ornament, but a row of little knobs on his chin. His helmet has a large mask, with a large plume of feathers and a small feather crest issuing from the scroll-work which frames it. The priest holds the ceremonial bar almost horizontally on both arms, so that his hands rest upon the design of St. Andrew's crosses. The scroll-work jaws at each end of the bar hold the large profile head of a god. On the background are 3 + 2 + 2 glyphs.

All traces of color had vanished and the sculpture was resplendent in the beautiful yellow color of the limestone. After having wet the stone thoroughly, as is my custom, and placed it in very strong sunlight, a negative was made, which shows all the details, even to the spotting of the piece of tiger-skin.

North side. Unfortunately the rows of glyphs on the back are almost completely worn away, so that this side was not photographed. The glyphs were divided into 4 vertical rows of 11 glyphs each, 44 in all.

Stela 7 (Plate 22, Fig. 1). The greatest length or height of the stone is 315 cm.; breadth, 121 cm.; thickness, 60 cm. The back and both narrow side-faces are plain.

South side. From the base-line of the sacrificial victim lying prostrate to the top of the sculpture is 243 cm., 20 cm. belonging to the victim. Below the captive is a horizontal band of glyphs 9 cm. in height. These glyphs have almost completely scaled off. Owing to the extensive scaling, only the legs and crossed feet of the victim are distinguishable. The high priest standing on the captive is represented in front view with his face turned to the right. His foot-gear is simple; his knee-ornament is of round beads with a medallion face attached to the front. The tunic is of tiger-skin with a border of fringe. The girdle with large shell pendants has in front a large face-mask with triple pendants, half covered up by the ceremonial bar. Below the girdle hangs a wide ornamental flap on which a large, grotesque face may be discerned. The broad breast-cape displays six rows of beads. A grotesque death's-head, lying horizontally, serves as a breast-plate. This can be distinguished on the photograph by turning the latter on the edge to the observer's right. A chin tuft is plainly seen on the

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otherwise somewhat weather-worn face. His ear-ornament is round and his helmet consists of a large, snouted face overhung by tall feather-work drooping forward and backward, while a handsome, sweeping crest forms the finish at the back. In his arms the priest holds almost horizontally the ceremonial bar, having at each end large conventionalized jaws holding the fierce, grotesque face of a god. From the jaws, in addition to these faces, scrolls extend upward with a second, smaller face nestling in a curve. On the left side of the personage of rank (*i. e.*, on the observer's right) a second captive, his arms bound together with cords, kneels in an attitude of entreaty. His tuft of hair waving upward is held together by narrow bands. On the background are 2 + 4 compound glyphs arranged vertically, and 2 simple ones are placed obliquely near the second captive, to whom they probably refer.

The stone has many slight imperfections, which were formerly filled in with a very superior kind of stucco. Especially on this stuccoing (into which the color sinks to a depth of 1 mm.), but also elsewhere on the figure, there are distinct traces of a beautiful red color, and as no other coloring is discernible, I presume that the entire sculptured surface was painted a fiery red.

Stela 8 (Plate 23, Figs. 1, 2). Greatest length or height of the stone was 249 cm.; greatest breadth, 90 cm.; thickness, 19 cm. Both narrow sides are plain.

South side. The measurement from the base-line of the prostrate victim to the base-line of the high priest is $22\frac{1}{2}$ cm., and from this line to the extreme top is 164 cm.

The victim, lying prostrate on the ground with legs drawn up, has his arms bound together across his back. His upper arm displays a delicately incised glyph and his body three more, which are now wellnigh invisible.

The high priest is represented in front view with his face turned to the right. His foot-gear is quite plain. The bottom of his tiger-skin skirt is cut so that each side slants upward toward the centre and is bordered with fringe. The girdle with crisscross pattern and fringe of shells has in front a large framed mask with pendants, and below the girdle a flap of tiger-skin hangs in front, the lower portion of which is cross-hatched, while probably from the back of the girdle hangs a sash ending in a flower which appears near the left foot. He wears cuffs with a St. Andrew's cross. A short feather cloak is thrown across his shoulders. The breast-plate has scrolls turning to the right and left. The ear-discs are of concentric rings with a border of beads. The little band, issuing obliquely from the small hole in the ear-disc, reaches to the curiously pronged chin-ornament bordering the lower part of the face. The nose-ornament is a stone bead with long, drooping feathers. The eye is encircled by a line proceeding from the edge of the helmet. His helmet has in front a small mask overtopped by a larger

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one, above which the tall feather plumes bend forward and backward, while a large feather crest is attached to the small symbolic addition at the back. A repetition of the upper part of the ornamental lance with inserted sacrificial knife rests obliquely on the feather crest, and because of this I conjecture that the figure is specifically that of a high priest who performed sacrificial rites. The priest holds in his right hand a ceremonial lance with lattice-work ornamentation, ending at the top in conventionalized jaws holding the flint lance or sacrificial knife (displaying oblique lines and dots). (This lance resembles the similar one on Stela 1 of Itsimté-Sácluk.) His left hand holds a pretty, round fan with radiating design. On the background are 3 + 4 + 4 glyphs still well preserved. The colors have disappeared.

North side. Here are 4 vertical rows of glyphs in bas-relief, each row containing 10, making 40 in all. Even on the supposition that all the delicate lines and dots of the glyphs have disappeared, they are in the main still fairly well preserved and can serve purposes of decipherment.

The east side of the plaza is occupied by the palace with the tiger-head stairway, its main façade facing west.

In front of the west side of this edifice, near the northwest corner, below on the plaza stood the small stela, No. 9. No companion-piece to this stela was found on the southwest corner.

Stela 9 (Plate 22, Fig. 2). Greatest length or height of the stone is 290 cm. Breadth at the base of the sculpture is 48 cm.; at the top, near the row of glyphs, 83 cm.; thickness, 48 cm. The back and both narrow sides are plain.

West side. Height of the sculpture from the knees of the victim to the top of the glyphs is 220 cm. On the base-line the victim is seen, supporting himself on his elbows and knees, forming as it were a bridge upon which the priest stands, while a second victim in an attitude of supplication stands erect on the priest's left. The priest is represented in front view, but with his face turned to the right.

Despite extensive disintegration we can see the skirt of tiger-skin held around the waist by a very wide girdle decorated with three faces, and the broad flap hanging down in front, also a breast-cape or cloak, covered in front by a grotesque face lying horizontally with four-fold pendant hanging down over the ceremonial bar. His helmet is crested by an extremely tall tuft of feathers, which finally curves and streams out horizontally toward the front. In both arms the priest holds a narrow, ceremonial bar with large conventionalized jaws at each end, where the usual grotesque face of a god is now worn away almost beyond recognition.

Above the figure of the priest is a horizontal beam, and above this is a space containing two persons; one sitting in European fashion on a throne, and the other squatting on the floor before the altar standing between the two. A long feather flabellum, bending down to the horizontal beam, ap-

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pears at the back of the first person, while behind his head a snake stretches backward, and above the head of the second person there is also a snake, which, however, writhes forward. Three weather-worn glyphs are in the background in front of the first person, and two or three above the second.

The finish at the top of the stela is formed by two horizontal rows of eight glyphs each, which are now entirely washed off.

It is deplorable that the sculpture on this stela, which is narrow at the bottom but broadens out at the top, has suffered so much from the effect of the weather, since it differs from all the other stelae in its arrangement. Well brushed off and wet so that it shone, the sculpture came out as it appears on the plate.

While I believe that the building to which Stelae 6, 7, and 8 belong, and also that with which Stelae 10 and 11 are connected, were temples with an oblong ground-plan resting on a massive foundation, I cannot convince myself that the palace of two stories with the tiger-head stairway on the substructure was a temple; I prefer to consider it a building belonging to the state.

From the level ground on the west side of this building rises a stairway with great steps leading to a platform from which — somewhat receding — a second stairway with smaller steps leads to the upper platform. From this platform rises a rectangular structure of two stories, whose length may be estimated at about 19½ m., while it is 11 m. 70 cm. in breadth. The height of the foundation is about 7 meters and that of each story about 5½ meters, that is to say, the former height was about 18 meters.

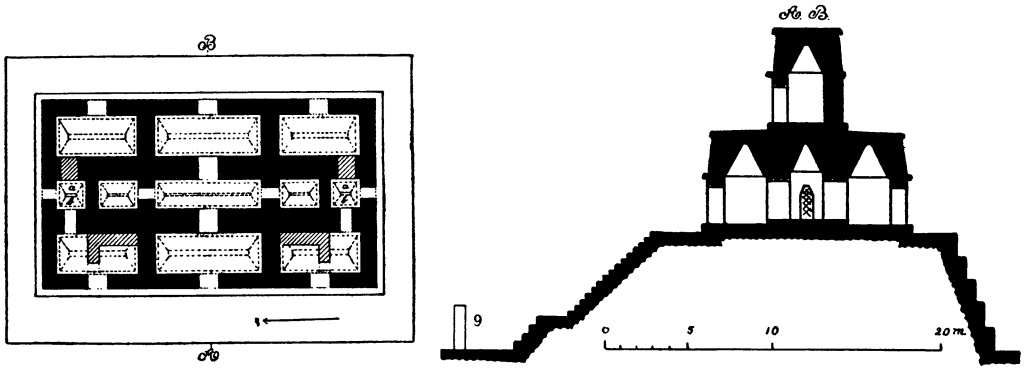

FIG. 15.—NARANJO: GROUND-PLAN AND SECTION OF PALACE OF THE TIGER-HEAD STAIRWAY.

Unfortunately the superstructure is so utterly demolished that it was no longer possible to sketch its actual plan. Yet on the basis of some vestiges preserved on the north and south sides, I restored approximately the former plan (Fig. 15). This work was rendered the more difficult by the fact that in later epochs certain reinforcements had been inserted in the rooms on the east and west sides, since the architects mistrusted the power of the inner walls to sustain the great pressure of the second story resting

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upon the middle rooms. In every instance the best rooms were thus narrowed and shortened in just the way architects in Europe sometimes improve and sometimes spoil ancient buildings.

I believe the original plan contained three rooms on the east side and three on the west, which were altered into five by the later insertion of supporting walls. From the first, the rooms in the centre were divided differently; there being a pretty little cabinet on the north with entrance from the north, and another on the south with an entrance from the south. In addition, each cabinet had a small doorway opening into the adjoining east and west rooms. While the outer entrances to the cabinets were spanned by round beams laid horizontally, each connecting little doorway was spanned by a gracefully curved, stepped arch (Fig. 16). Two of these small doors, however, were walled up by the restless inmates, who never knew what they wanted. The small vaulted ceilings, which are still preserved in the cabinets, are of the usual triangular shape and are truncated at the top.

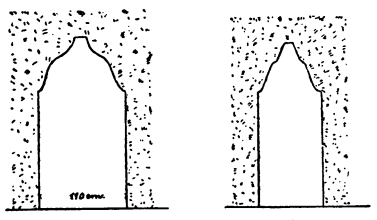

FIG. 16.— ARCHED DOORWAY OF PALACE.

The second story was placed upon the middle rooms of the first story and is now wholly demolished, but its existence can be proved from certain fundamental remains. The flat roofs (*azoteas*) of the vaulted east and west rooms formed a passageway to the rooms of the second story. We may assume that a wooden stairway led up to these chambers, since there are no remains of a stone stairway.

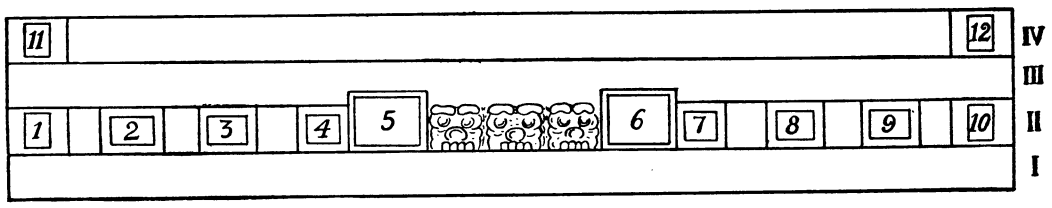

FIG. 17. — NARANJO: PLAN OF TIGER-HEAD STAIRWAY.

The lowest stairway of the substructure, composed of four great steps, has a length of 11 m. 44 cm. Each step is 50 cm. high. The steps consist of stone slabs about 30 cm. thick, which are placed upright and are filled in at the back with stone and cement. Of course, most of these slabs were out of place and, after felling the trees, those covered with inscriptions had to be dug out and placed in position (Fig 17).

Step I. Perfectly plain.

Step II. This step has in the centre three tiger-heads in a row, and to the right and left of them a large inscribed slab and four smaller ones (Plates 24–28).

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The little, rounded, rectangular inscription-fields measured on the outer edge were 36 cm. high by 40 cm. long. Each contained 4 glyphs. The two larger inscription slabs, Nos. 5 and 6 (Plates 26 and 27), each contained 9 large elaborate glyphs, and the inscribed space of the fifth slab measured on the outer edge 61 cm. high by 76 cm. long, while that of the sixth was 64 cm. high by 79 cm. long. The stones themselves have a height of 73 cm. and a length of 90 cm.

Particularly the glyphs on the two stone slabs, Nos. 5 and 6, are extremely rich in detail, as may be seen from the large photograph of them. Naturally, owing to the desperate complexity — "enchevêtrement," as the French say — of the inscriptions, any attempt at description is out of the question, and in examining the glyphs the observer becomes convinced of the great difficulty of deciphering them without a key. Bishop Landa's alphabet has never been of use in deciphering the Maya inscriptions. Where the picture-writing is not so hopelessly complex, the decipherment does not appear to be so difficult. Thus, at the first glance, we recognize the sign for *oxlahun-ahaukabtun*, thirteenth series of years, at the bottom of the fifth slab on the left. Furthermore, let me call attention to the fact that the expressive rodent head at the bottom of the fifth slab on the right and in the centre of the sixth may be that of the *tepe-itscuintli*, little mountain dog, a small animal, several of which we shot on our expedition, and which my always hungry Tenosiqueros invariably ate with good relish. I also always received a small piece of this roast, which is much affected by connoisseurs. In attempting to decipher the inscriptions, it would be necessary to apply the Maya name for the little mammal, *haleb* or *haleu*, although it is now called by its Aztec name also in Yucatan. To us, while eating it, its name was quite a matter of indifference.

Some of the inscribed stones — as may be seen on the respective photographs — are covered with delicate tracery of roots converted into lime, which could not be brushed off. Rainwater continually dissolves small particles of lime which in the course of time replaces the vegetable cells in dead roots.

The tiger-heads are 52 cm. high and 55 cm. broad. The under jaw of these heads is not fully carried out; it consists of a sort of band with nine little holes in the middle head and ten in the others. Vestiges of red are still visible on these tiger-heads.

Step III. This is perfectly plain.

Step IV. The fourth step has at each end a field of glyphs, which may be designated Nos. 11 and 12 (Plate 24, Fig. 2). All the remaining stones were uncarved.

Thus 12 inscriptions are offered for study, distributed on five plates.

Plate 25: — Nos. 1, 2, 3, 4. Plate 26: — No. 5. Plate 27: — No. 6.

Plate 28: — Nos. 7, 8, 9, 10. Plate 24: — Fig. 2, Nos. 11, 12.

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Certain changes in this stairway were likewise made in later time, as we learned while searching for the missing half of the eighth inscribed stone. The missing half never came to light; in its place we dug up a stone of a different kind, which I regard as a lintel slab, *un dintel* (Plate 29), from an ancient building. To make it possible to join this stone slab to the broken stone, it had been rudely dressed at both ends and also on its upper edge. The present length of the stone is 70 cm. The former breadth, adding mentally the small portion hewn from the upper edge, was 50 cm. The inscription proper had a width or height of about 37 cm. The inscription contains four horizontal rows of glyphs, which plainly disproves that the stone was ever part of a stela. $6\frac{1}{2}$ glyphs of each row are still preserved.

The finding of stone lintels in cities where wooden beams were almost wholly used for spanning doorways is an extremely important matter, and, mutilated though it is, the finding of this stone should therefore be a subject for rejoicing.

The monumental stairway of Naranjo, with its 3 tiger-heads, 12 inscriptions and 1 additional stone, cannot of course be compared with the hieroglyphic stairway on the west side (as here) of one of the principal temples of Copan, which was explored with such great diligence and perseverance by John G. Owens and George Byron Gordon during the expeditions of the Peabody Museum in 1891–95.[1] Nevertheless it is possible that the students of Maya antiquities will take special pleasure in the Naranjo stairway, because every one of its inscribed stones is complete in itself and is independent of the others, and also because the photographs of them are large and distinct.

Indeed, the question arises, why should not future explorers photograph all the well preserved inscriptions in a size similar to Slabs 5 and 6? In most cases, it is true, as can readily be calculated, this would entail great expense and labor. Calculating 6 glyphs (3 in the sense of height) to a celluloid plate 10×12 inches, each narrow face having 2×18 glyphs, Stela 24 of Naranjo would require 6 celluloid plates, or 12 in all. Each narrow face containing 2×20 glyphs, Stela 22 would require 7 celluloid plates, 14 in all. Each narrow face, containing 2×22 glyphs, Stela 23 would require $7\frac{1}{2}$ plates, 15 in all. And so on. Perhaps this would be a little too expensive.

The south side of the plaza is occupied by the south structure, the former façade and stairway of which faced the north. At half the height of the massive foundation, a large, levelled area joins on at the back. The superstructure, once not inconsiderable, is now wholly demolished. In front of the north side of this building stood two stelae, Nos. 10 and 11.

Stela 10 (Plate 30, Fig. 1). Its total height or length is 266 cm.;

[1] Memoirs Peabody Museum, Vol. I, No. 1, pages 21–22, Plates V, IX; Vol. I, No. 6, pages 1–38, Plates I–XVIII.

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breadth, 113 cm.; thickness, 57 cm. The back and both narrow faces are plain.

North side. This face has an inscription 180 cm. high by 41 cm. wide, containing 2 vertical rows of 11 glyphs each, 22 in all. The relief-work has a good projection and is well rounded out. The many small holes in the otherwise very hard, yellowish limestone were once carefully filled in with stucco.

Stela 11 (Plate 30, Fig. 2). Greatest height or length of the stone is 358 cm.; breadth, 95 cm.; thickness, 39 cm. The stone was broken into three pieces, but I have joined them together as well as possible. Both narrow faces are plain.

North side. Height from the base-line under the body of the prostrate captive to the extreme top is 283 cm., of which the captive occupies from 25 to 27 cm.

On a man, doomed to be sacrificed and lying with his knees, breast, and face on the ground, stands the warrior-chief represented in front view with his face turned to the right. His foot-gear is simple. The long garment (*chlamys*) has an oval opening at the top for passing the head through and slits on the sides for the arms. It is profusely ornamented with feathers, which have a radial arrangement around the neck-opening, and there are also five rows reaching to the bottom of the garment. Where the fall of feathers does not cover the long garment, a design of small rectangles appears. A large necklace of alligator's teeth hangs down over the warrior's chest, and from it is suspended an inverted head or face with long hair hanging downward. He wears a nose-ornament consisting of a bead with short feathers, and round ear-discs from which proceeds the pronged chin-border. The eye seems to be encircled, as in Stela 8. The helmet displays in front the small grotesque face of a god, and a tall bunch of feathers droops forward and backward, while four death-masks in the form of rays are placed on a crest of feathers proceeding upward and down the back of the helmet. The four masks on the other side are invisible. In his right hand the warrior holds a long, plain staff, and a round shield with a fierce Tlaloc face hangs on his left forearm. Above on the background near the face are four glyphs in a vertical row.

South side. The stone, hurled to the ground by a falling tree, lay with its back turned to the sky. Hence the glyphs on the back have been entirely washed off by the rains of centuries. All that can be distinguished is that the inscription was divided into four vertical rows, each containing about fourteen glyphs; they can no longer be accurately counted.

East of the palace of the tiger-head stairway there is another large plaza surrounded on all four sides by large monumental edifices, the west side, of course, being occupied by the palace described above.

On the north side, on a partly artificial mound of rocks, rises what was

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once a considerable structure of an oblong ground-plan — probably a temple. The façade of this edifice was on the south; and in front of it, below on the plaza, Stelae 12, 13, and 14 stand side by side.

Stela 12 (Plate 31, Figs. 1, 2). The height or length of the stone is 270 cm.; breadth at the top, 88 cm.; at the bottom, somewhat less; thickness, 36 cm. Both narrow side-faces are smooth.

South side. 24 cm. of the height of the sculpture belongs to the captive man (or woman?), and 176 cm. from the back of the victim to the extreme top, to the priest.

It is impossible to tell whether the doomed individual, lying with the breast flat upon the ground and the knees drawn in close to the body, is male or female. The creature is evidently deformed and was fattened especially for sacrifice and perhaps to be eaten at the feast to follow. The face displays the lowest racial type, yet the head and ears have some sort of feather ornament. The fat arms are bound on the back. The round breast, with a second curve and other accumulations of fat, make it doubtful whether the figure is that of a man or a woman. To increase the confufusion the sculptor — perhaps as a joke — has finished off the monster's extremely fat body with a tail. This tail, it is true, might be the end of a girdle hanging down behind, if the naked creature wore a girdle.

The very elaborately attired priest, standing on the back of the sacrifice, is pictured in front view, turning his face to the right. His feet, as usual, are spread apart. The heel of each buskin displays a grotesque face, and there is a double tassel on each instep. The priest wears a tunic of tiger-skin with a border of fringe at the bottom. His elaborate girdle, with a pendent edge of shells, is adorned with three large faces, each having a pendant. The face on the left side is hidden by the jaws at the end of the ceremonial bar. There is a St. Andrew's cross between each two masks. From the girdle, below the middle mask, hangs a richly ornamented and scrolled flap, its feather trimming extending to the masks on the heels. He wears ribbed cuffs, a breast-cape of three rows of beads, with a death's-head placed horizontally like a breast-plate, a bracelet with medallion face on his upper arm, round ear-ornaments, but no nose-ornament. The lofty helmet displays the grotesque head of a god, surrounded by various symbolic accessories (among these are small grotesque faces), and it is overshadowed by a huge bunch of feathers and a feather crest.

With both arms the priest holds obliquely across his breast the ceremonial bar adorned with crisscross patterns and ending, as usual, on the right and left in jaws and scrolls, the jaws at each end holding a god's face. The god's face on the observer's left might be that of Ehecatl, god of winds, on account of its long proboscis. There are four glyphs on the background.

North side. At the bottom there is a horizontal band of six glyphs, which is 10 cm. high. Above this extends a field containing many glyphs.

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Measured on the inside line of the edge, it is 161 cm. high, 69 cm. wide at the bottom, and 73 cm. at the top. The inscription contains 6 vertical rows of 15 glyphs each, *i. e.*, 90 glyphs in all, making 96 glyphs when those of the bottom row are included. Though all the delicate lines and dots have disappeared, the main form of the glyphs is still clear.

Stela 13 (Plate 32, Figs. 1, 2). The greatest height or length of the stone is 445 cm.; breadth, measured at the centre, is 94 cm.; thickness, 35 cm. Again I would call attention to the fact that Stelae 2 and 13 are the two most imposing stelae of Naranjo. This impression is not conveyed by the photographs, which were taken on the same scale as the others. The top of Stela 13 ends in a narrow, pointed arch. This stela was not thrown upon the ground, but was inclined to the earth at an angle of 30°. Much labor was expended in bringing this enormous stone into a position suitable for photographing. Both narrow sides are plain.

South side. The lowest part, which is plain, occupies 96 cm., while the sculpture, from the base-line under the body of the prostrate captive to the pointed top, measures 349 cm. Of the latter only 16 cm. belong to the captive who is pressed close to the ground. Three little glyphs are incised on the left thigh of the captive.

The high priest or *ahaucan* stands on the victim's back. He is represented in front view with his face turned to the right. His shoes have a cross on the side of each heel and the grotesque face of a god in front at the ankle. The garters or knee-ornaments are covered by the flap or apron, but the medallion faces attached to them are distinguishable in profile. Very little of the skirt is visible, but it may be noted that a kind of short chain with crossribbed ends hangs down obliquely on each side of the skirt. The girdle with shell pendants — another beautiful specimen — is adorned with three large, framed-in faces with pendants, separated by St. Andrew's crosses. (The face on the left is hidden by the left arm hanging at the side.) The flap hanging from the middle of the girdle is richly ornamented and scrolled, the tassel at the bottom reaching down to the feet. The frontal ornament on the flap always represents the well-known face with goggle-eyes, snub-nose, and the two stepped upper-teeth in the open mouth.[1] This representation is often found on the flaps or aprons of male personages on the stelae of Naranjo and elsewhere: compare, for example, the grotesque face of "the broken idol" (or Stela 2 of Seibal). The round shoulder-pieces with cross bands belong probably to the breast-cape, which is composed of little squares. A bead bracelet is also visible on the upper part

[1] I wish to state here that the faces with goggle-eyes can in no way be considered as Tlaloc-faces (which are of an entirely different type) as has been erroneously stated, through a misunderstanding of the editor, in the description of Siebal, page 16: — Dr. E. Seler believes that all these strange faces with goggle-eyes represent the Sun-god (Kinichahau). This may be, but never the Aztec Tlaloc!

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of his left arm. On his breast there is a double breast-plate, as it were. The oval of the upper disc shows four barely visible but delicately carved knobs on a background of scrolls, in addition to the distinct knobs within the outer scrolls on either side. The lower part of the breast-plate displays a large death's-head lying horizontally, with three short bars radiating to the right and to the left. The priest wears ribbed cuffs, a nose-ornament composed of a stone bead with two feathers, and a round ear-ornament. There is a row of tiny knobs upon his chin and apparently a narrow band with a miniature head in front, close to the neck below the chin. A stripe, running from the nostrils and forming right angles, borders his mouth. His face, with its large, aquiline nose, shows the higher racial type of the ruling class of nobles. The helmet displays the grotesque face of a god with goggle-eye and snout-like nose, above which rise C-scrolls and a holder containing a bunch of feathers, while a feather crest forms the finish at the back. In his uplifted right hand the priest holds out a small idol with snouted face of Ehecatl, god of the winds, common to the Aztecs and Mayas. According to the general rule, the little leg by which the image is held develops into a serpent, the head of which appears by the priest's cuff and is turned backward over the rounded edge to the narrow, western side-face of the stela, and is therefore invisible on the photograph. Its protruding tongue divides into two scrolls. By the priest's left hand, which hangs at his side, is an object very like a brush. On the background are $6 + 8 + 3 + 3$ glyphs, 20 in all. The six glyphs below the left hand, which are not distinct in the photograph, are reproduced in Fig. 18.

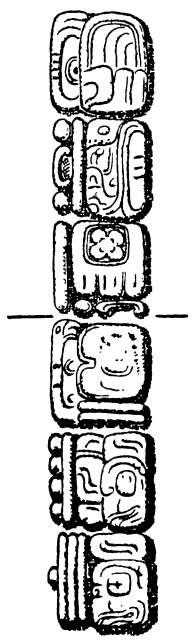

FIG. 18. — GLYPHS BELOW LEFT HAND OF FIGURE, STELA 13.

North side. An inscription, which is 253 cm. high by 61 cm. wide, measured on the inside line of the edge, contains 4 vertical rows of 16 glyphs each, 64 glyphs in all. These glyphs are tolerably well preserved and show many forms seldom found elsewhere. I will call attention only to the fourth glyph of the third row, in which a profile face placed aslant is joined to one in an upright position.

In excavating the stone, which was in a desperately inconvenient position, and removing the débris which had fallen down from the temple above, we found one of those rare, flint crescents with pronged edge (9 cm. in diameter), which were used as ear-ornaments. This specimen was added to the large collection of flints which came to light in excavating Stela 15 and is shown in Fig. 19, *a*.

Such excavations always bring to the light very rare small reptiles, which live hidden in the ground and are never seen elsewhere. Thus we found again the pretty little tiger-lizard, rose-colored and spotted with

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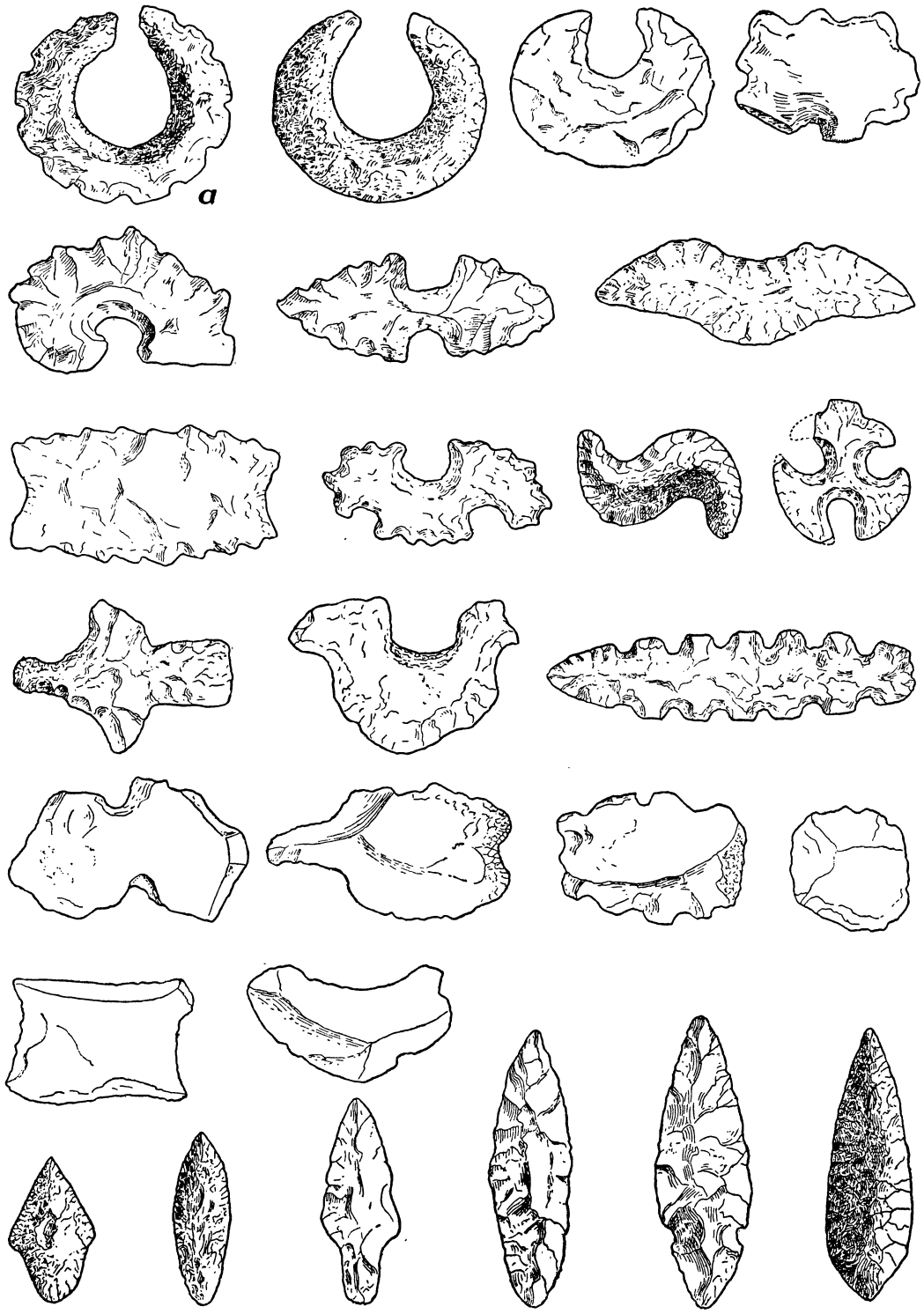

FIG. 19. — NARANJO: FLINT OBJECTS FOUND WHILE EXCAVATING STELAE 13 AND 15, THREE-EIGHTHS NATURAL SIZE.

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black; a small black lizard of a very curious shape; a small, beautifully ringed coral-snake, and a toad which the Spaniards call "mazamorra," probably because it lives in its dark, subterraneous prison.

Stela 14 (Plate 33, Figs. 1, 2). Total height or length of the stone when joined together was 357 cm.; breadth at the centre, 76 cm.; thickness, 31 cm. Both of the narrow sides are smooth.

South side. The sculpture, measured from the line upon which the woman sacrifice lies, to the extreme top, is 265 cm. high. Of this height 31 cm. belong to the victim, measuring from the base to the priest's sandals.

The fattened sacrifice, with legs and feet drawn up, lies on the ground on her right side, thus giving a front view of her round face, like the woman sacrifices of Stelae 21 and 24, a position which much facilitates the determination of the racial type. The not unattractive face of the woman, who is evidently resigned to her fate, has round eyes, snub-nose, a pretty little mouth and, if we may venture the remark, somewhat elongated ears. Her abundant hair falls to the ground.

The holy man, doubtless a priest, who does not scorn to make a footstool of a poor woman sacrifice, closely resembles in costume and posture the personage represented on Stela 12. He is pictured in front view with his face turned to the right. His shoes have grotesque masks at the back of the ankles, but no large tufts on the insteps. He wears leg-bands or garters with small medallion faces in front. His tunic is probably of tiger-skin, but is mostly hidden. His large, elaborate girdle has three framed masks with pendants, that on the left side being covered by the head of a god attached on that side. His girdle has a border of shell pendants and a St. Andrew's cross between the masks. On the middle mask, represented in front view, three little indented knobs are curious. Those on the right and left might indeed be looked upon as ear-ornaments, but that on the forehead remains unexplained. The flap, appearing below the middle mask, again shows the face with goggle-eyes and is bordered by scrolls. It ends in an owl mask (*tecolotl*) and a wide fringe of feathers. The priest wears ribbed cuffs and his breast-cape consists of three rows of little square plates. A death's-head, lying horizontally, might be considered a breast-plate. There are shoulder-pieces or armlets with medallion faces. He wears round ear-discs, but no nose-ornament. In particular the helmet of this priest shows details so similar to that of the priest on Stela 12, that the two photographs can be better understood if they are placed side by side. The priest's head-dress below the upper jaw of the grotesque god-mask has a similar, projecting, profile face on a small scale in front, and a full-face mask incised on the side. The half god-mask (for in such representations the under jaw is wanting) always has the round goggle-eye and the snout-like nose. The frontlet of the mask has a profile face attached in front and a full face on the side (as in Stela 12, but more distinct). Feather plumes and a feather

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crest finish the head-dress. With both arms the priest holds obliquely across his breast the ceremonial bar with crisscross ornamentation. The two jaws with their god-faces are well preserved, and comparison with these might determine whether the same gods were invariably held up to the people, or different ones at different times. On the background are 3 + 5 + 4 glyphs.

North side. In falling to the ground the stone broke in two pieces and lay with the relief side downward and the inscription upward. This probably occurred only a few years ago, for which reason the inscription was sufficiently well preserved to be photographed. At the bottom of this north side three glyphs are incised in the stone, a little apart from one another. Measured from the inside line of the edge, the inscription proper is 182 cm. high by 57 cm. wide and contains 4 vertical rows of 12 glyphs each, that is, 48 glyphs in all.

The east side of the plaza was occupied by a long building now in ruins, the façade of which faced the west, as did also the stairway of the fairly high foundation leading to the upper platform. To the narrow southern side of this massive foundation a left wing has been added, which was half the height of the foundation and is now also demolished.

Above, on the edge of the platform of the main edifice, formerly stood the sculptured stela, No. 15. Below at the base, in front of what was probably a stairway, stood Stelae 16 and 17, while in front of the left wing stood the beautifully inscribed Stela 18 in all its glory.

In addition there stood on the plaza, a little to the right but somewhat in advance of Stelae 16 and 17, three tall, smooth stelae of roundish form, which now lie broken upon the ground.

It cannot be positively stated whether this elongated building was once a temple or a hall of justice. The three columns on the plaza may, however, have been columns of justice and who knows whether the inscribed stela — which now, alas! has scaled off — did not contain the tables of the law?

Stela 15. The breadth of the excavated, upper portion is 103 cm.; thickness, 30 cm. This stela stood above in the centre on the edge of the platform, but the piece broken off, which is 153 cm. long, was hurled down and remained buried in the débris rising to half the height of the substructure.

The west side with the bas-relief was entirely scaled off. The east side displayed unevenness from natural causes, as I believe, and a petrified star-fish 30 cm. in diameter.

Both narrow sides showed remains of a row of glyphs, the details of which were well worked out. They were not in bas-relief, but incised.

During the excavation of this "star-fish stela" quite a collection of very interesting flint ornaments, twenty-four in number, came to light (Fig. 19). Among them were crescents, such as are seen as ear-ornaments on certain stelae of Yāxhá and Tikal, several curved or even S-shaped pieces, which

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perhaps were used as nose-ornaments, a serrated lance and a serrated plate, a piece in the shape of a cross and one composed of three leaves, a double lance, single lances, etc.

We may assume that near many stelae as well as in the interior or on the exterior of temples, in addition to incense-burners and sacrificial bowls, there were placed certain death's-head masks or other figures of perishable material tricked out with ornaments, feathers and locks of hair, which have long since mouldered away leaving behind only those of indestructible stone. For elsewhere, in the vicinity of stelae, objects of flint and obsidian are found in addition to pottery sherds.

Stela 16. This stone is broken in two. It is 82 cm. wide and 38 cm. thick; its height was not calculated. The sculpture on the west side is completely effaced by the action of the elements. The back and both narrow sides are plain.

Stela 17. This stone stands erect in the cement pavement. Its breadth is 82 cm.; thickness, 40 cm. Its height was not measured. The sculpture on the west side was entirely destroyed by scaling off. The back and both narrow sides are plain.

Stela 18. The length or height of the stone is 255 cm.; breadth, 85 cm.; former thickness, 50 cm. This stela was split in two from top to bottom, like Stela 11 of Tikal. But while in Tikal the severed portion was still at hand, in the case of this Naranjo stela it had disappeared, leaving no trace. It is therefore impossible to say whether there was a picture or an inscription on the back.

The west side had fallen to the ground and on its very smooth, polished surface 6 (?) vertical rows of little glyphs were once incised. Unfortunately the hard, smooth surface seems to have almost entirely scaled off; only here and there imperfect portions of glyphs remain, which testify that the inscription upon this stela was of unusual delicacy and beauty.

Each narrow side formerly contained two vertical rows of eight glyphs in bas-relief. The fracture passes exactly through the centre of the second row, counting from the front of the stela. These glyphs are distinguishable, but are not sufficiently well preserved to be worth photographing.

A mound of débris of vast dimensions, from which remnants of masonry still protrude, occupies the entire south side of this site and extends to the building claiming Stelae 10 and 11. The main façade of this building or group of buildings evidently faced the north, on which side also the main stairway must have been built. A high, massive foundation can be distinguished, perhaps with rooms thrown out from it, which, however, have now vanished; also a large first story, on the terrace above, the vaulted roof (*azotea*) of its front rooms forming the access to the second receding story. Remnants of masonry of both stories are still present. There is nothing to prove that the second story may not have supported some sort of super-

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structure; in which case this edifice, constructed on so large a scale, must indeed have presented an imposing appearance.

At the base of the north side of the substructure no stelae were found, but a small stela stands erect at the base of the east side. No sculpture can be discerned on its much weather-worn east surface.

Near the east end of this building there is a very small heap of stones, barely three meters high. We could not decide whether this had merely been a small platform, or whether it was the remains of a small structure with but one room, possibly a tomb. At all events it is closely related to the personage pictured on the large stela, No. 19, found on its north side.

Stela 19 (Plate 34, Figs 1, 2). This large and beautiful stela lay on the ground, and with our windlass was carefully placed on one of its narrow sides. The length or height of the stone is 290 cm.; breadth, 88 cm.; thickness, 24 cm. Both narrow sides of this stela are plain.

North side. From the base-line of the prostrate captive to the extreme top of the sculpture the distance is 238 cm.; of this height 46 cm. belong to the captive and 192 cm. to the priest.

The captive is kneeling on the ground with legs crossed and bending the upper part of his body over a kind of frame. His profile permits his racial type to be clearly distinguished. His arms are bound upon his back. On his left thigh three glyphs are incised. These are somewhat indistinct on the photograph, and for this reason a separate tracing was made of them (Fig. 20).

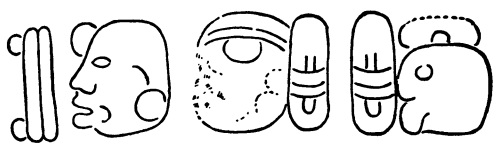

FIG. 20. — GLYPHS UPON LEFT THIGH OF CAPTIVE, STELA 19.

The first glyph contains the numeral sign for 12 prefixed to a profile, and this numeral sign is repeated as a prefix to a death's-head profile placed below a sacrificial knife in the lowest glyph of the vertical column of five appearing on the background on the priest's left.

The priest, standing on the back of the sacrificial victim, is pictured in front view with his face turned to the right. His foot-gear is not very elaborate. He wears garters with pendants, no skirt, only a girdle bordered on the lower edge with shells, from which the flap, ornamented with symbolic signs, hangs down in front. The priest wears a collar, also a breast-plate suspended around the neck by a strap with a death's-head placed horizontally in the oval, ribbed cuffs, ear-ornaments but no nose-ornament. The helmet consists of a large, grotesque, animal mask with plumes drooping at the back; the top feathers are left to the imagination, since they are cut off by the upper edge of the stone. The priest holds in his right hand, hanging at his side, some sort of a pendant, while a round shield with a fierce face rests on his left forearm. In the background are $8 + 5 = 13 + 1 + 1 + 5 = 20$ glyphs in all. The entire sculpture, from top to bottom, is

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very well preserved, and also its delicate, white, stucco coating, but there are no traces of color.

South side. When the stone fell, the south side came uppermost. Its sculpture is, therefore, not so well preserved, but nevertheless it is distinguishable.

The distance from the lower line of the inscription to the upper line (half worn away) of the upper inscription is 200 cm. The lower inscription contains two horizontal rows of 5 glyphs, 10 in all. Upon this stands a stone bench such as is usually found in these temple-palaces. On this bench the priest is sitting with his legs crossed. He is undergoing voluntary torture, with his arms crossed and bound upon his breast (?). In front of him stands an assistant priest, who, with both hands, draws a cord through the pierced and protruding tongue of the penitent. This cord twists downward to the vessel for sacrificial blood standing below on the base. Three glyphs, now indistinct, were carved above each priest. The stucco on this side has disappeared as a matter of course.

Frequently one piece of sculpture aids in understanding another. Thus, we now comprehend what the person clad in a woman's skirt on Lintel 43 (under side) of Yāxchilan is offering to the priest with the standard on which Ehecatl is enthroned. It is the vessel for sacrificial blood with the cord for self-torture. Not many such scenes of voluntary torture have as yet been found.[1] The splendidly executed parallel representation on Lintel 24 (under side) of Yāxchilan is well known. Of this lintel, however, I only had an opportunity of admiring the pieces hacked off from the back of the stone.

Few archaeologists know the two stelae of Huilotsintla, "place of doves," with representations of voluntary torture. Huilotsintla is a forgotten, ruined city of Huaxtec (?) civilization in the district of Tuxpam (state of Vera Cruz) not far from the right bank of the Rio de Tuxpam.

Some thirty years ago these two stelae were brought by an intelligent Totonac to the neighboring *hacienda* of San Isidro belonging to the Basañez family, where I discovered one of them thrown into the pigsty! This led me to make some not very complimentary remarks to the present owner of this *hacienda*, notwithstanding the hospitality which I was enjoying. I was allowed to photograph this stela in the San Isidro pigsty at the time of my short expedition to Teoayo and Papantla in the year 1903. The other stela, which was said to contain a similar representation, had been removed to Jalapa about a year before my arrival.

The penitent on the stela which remained in San Isidro wears a large conch shell, *Strombus gigas*, on his breast, and his elaborately tattooed legs are entwined by two snakes. He is drawing a reed (*carrizo*) through his protruding and pierced tongue. In front of him stands a warrior drawn on

[1] See Zelia Nuttall, A Penitential Rite of the Ancient Mexicans. Peabody Museum Papers, Vol. I, No. 7.

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a small scale with shield and javelins on his left arm. Above the warrior is enthroned the grotesque face of a god with gaping jaws. A row of hieroglyphs finishes the stela at the top. This relief is certainly of interest for purposes of comparison with Maya sculptures.

To the east of the natural hill levelled-off and crowned by the edifice, to the south side of which belong Stelae 12, 13, and 14, lies the ruin of a small building, which was also erected on a massive foundation, with façade facing the west. In front of its west side is the largest round altar of Naranjo, which is fully two meters in diameter. Unfortunately this great stone is completely shattered and weather-worn.

It seemed a matter of course that a stela of importance must belong to so large a round altar, but we sought for it in vain. Finally we concluded that a comparatively insignificant, weather-worn stone, lying upon the round altar, must be all that was left of the sought-for stela.

To the east of the large longitudinal building with Stelae 15–18 on its west side, another large plaza had been formed, which, by means of a filling-in of earth from 2 to 5 meters in depth, had been extended as far as the main temple at the eastern end of the city.

On the north side of this plaza was the ruin of a building of medium size, its former façade facing the plaza, *i. e.*, the south. In front of the south side of this mound of débris, we found a small stela broken in two, with its sculptured side sunk in the black forest mould.

Stela 20 (Plate 35, Fig. 1). Greatest length or height of the stone, 230 cm.; breadth, 87 cm.; thickness, 32 cm. The narrow sides were without glyphs.

South side. From the base-line of the prostrate woman sacrifice to the top of the stone is 185 cm.; of this measurement only 15 cm. belong to the victim. The woman is lying flat on the floor and touches it with her face, and her hair is coiled on the back of her head. Her arms are bound with a triple cord.

The priest standing on the woman's back is represented in front view, his face turned to the right. He wears shoes. His garters, probably hidden by the scrolls of the ornamental flap, seem to have a medallion face attached in front. His tunic is of tiger-skin bordered with fringe; the bottom is cut to slant upward toward the centre. His girdle, bordered with shells, is adorned with three large face-masks (that on the left is hidden by the ceremonial bar) with a St. Andrew's cross between them. The broad and large ornamental flap hangs down in front. He wears ribbed cuffs, a collar, scrolled breast-plate and shoulder-pieces, round ear-discs, helmet with animal mask with a bunch of feathers on the top and a feather crest at the back. With both arms the priest holds obliquely across his body the ceremonial bar adorned with the crisscross pattern. As always, there are jaws containing the head of a god at each end. On the background are 6 + 5 glyphs in two

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vertical rows. Fortunately they are very well preserved, with the exception of the lowest one of the row beginning with 8 Ahau.

North side. This side had two vertical rows, each containing eight large glyphs, which unfortunately were completely destroyed by the action of the rains.

It is important for all travellers to know that only a few steps north of the building with Stela 20 lies the small aguada of Naranjo. Probably this is a depression of the earth, artificially improved, which contains water throughout the entire year. Whoever does not wish to pitch his camp by the distant acropolis can remain in the vicinity of this water.

As we soon discovered that in Naranjo each monumental building had its counterpart, we now explored the south side of the large plaza, opposite the building with Stela 20, and there we found two temple ruins standing one behind the other, but this time, deviating from the general rule, the façades had not faced the building with Stela 20 (the north), but the west.

On the west side of these temples, on the lowest terrace, stood two small stelae with a very small round altar midway in front of them. Behind them rose a second terrace with two larger stelae, and midway in front of these was a high, round altar 1½ m. in diameter. These four stelae and also the two round altars are entirely plain.

The small front temple, now demolished, could formerly have contained but a single room. Close behind this small temple rises a larger one, whose stone facing has now all fallen off. It shows no traces of having once contained a chamber, for it is a solid construction, no doubt the sepulchre of a personage of high rank. It is possible that a narrow tomb in the interior of the mass of stones may yield interesting objects to some future explorer.

Ascending the low terrace, on the margin of which I found a round altar without a stela, we reached the last enclosed area bordered by a large, longitudinal building on the right and another on the left, with the once imposing main temple with its terraces in the background.

The quite considerable mound of débris on the north side of the temple plaza suggests a temple of oblong ground-plan with its façade facing the south. This was erected on the platform of a substructure which may have had a stairway on the south side. On the lower terrace of the south side, which is elevated some three meters above the temple plaza, formerly stood three important stelae now lying on the ground. They are Nos. 21, 22, and 23 in my enumeration. Below on the plaza, on the architectural middle line passing through Stela 22, stands a weather-worn, round altar about 1½ m. in diameter.

Stela 21 (Plate 35, Fig. 2). The length or height of the stone is 280 cm.; breadth of the stone near the top 81 cm. and somewhat less near the bottom; thickness, measured at the convexity, 33 cm. Both narrow sides are plain.

South side. The sculpture occupies 223 cm. from the base-line of the

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prostrate woman sacrifice to the top. Of this height 19 cm. belong to the victim.

The fattened, female victim lies on the floor, turned partly on her right side in such a manner that we have a full-face view. Her arms crossed on her breast are bound four times with a rope, and her knees twice. The closed eyes and the angry expression of the face show that this woman of the *masehualtin* class (lower class) is not as submissive to her cruel fate as is the woman pictured on Stela 14. Her abundant hair is tied up in a tuft. Traces of delicately incised glyphs appear on her left thigh, but only the prefixed sign for 9 is distinguishable.

A warrior chief or *halachuinic* (*halatš-winic*, great man) is standing upon the woman. He is represented in front view, his face turned to the right. According to the modern point of view, it is difficult to conceive how so great a warrior could find it consistent with his principles as a soldier to stand on the back of a poor woman sacrifice. But we may assume that among these people the warriors of the higher class were also of priestly rank.

It should be noted here that, notwithstanding certain variations, the warrior pictured on Stela 21 in very many respects recalls the one represented on Stela 11. For a better understanding the pictures should be compared.

The warrior's foot-gear is of a tasteful, pleasing design. His tunic hangs down on one side in a sharp point and is covered with a small design. It is probably held to his waist by the girdle. The bottom of the ornamental apron also displays a small design. The long feather garment, already seen on Stela 11, with an oval opening at the neck through which the head is passed, was probably thrown over the undergarment of thin material. The feathers are arranged radially around the neck, and six horizontal rows of feathers reach down to the knees (the back part is invisible). Above the radiating feather cape lies the collar formed of three rows of beads, upon which rests the oval breast-plate with nodules on the edge and an oval opening in the centre. This is certainly a rare form of breast-plate. His face is adorned with a nose-peg (round bead with two feathers) and a line encircles the eye. He wears a round ear-ornament with pendants and a curious chin-ornament curving forward. We do not know of what material the latter was made, but it resembles the under jaw of an animal. The helmet is similar to that of Stela 11. In front is the small face of a god with the long, protruding snout. Among the other accessories are a plume and crest of feathers. The feather crest displays three singular objects of which there are seven on the feather garment (two are concealed by the shield). They resemble in shape an inverted pot, *nák-cum*, as the Mayas say. While the four objects placed on the crest of Stela 11 distinctly represent death's-heads, the similar appendages of Stela 21 show

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only little, fine circles interspersed with many dots. In his right hand, which displays a beaded cuff on the wrist, the warrior holds a large lance with feather pendant. His left hand grasps a large, round shield with a fierce mask, which has a graduated strip hanging down from the mouth in place of a tongue.

On the background are 5 + 9 + 3 glyphs in a vertical row, making 17 in all. I will only observe that the eighth glyph in the row of nine contains the profile of the woman sacrifice with the same elongated ear and the little rod stuck through the ear-lobe. In the glyph, however, the sign for 8 is prefixed, and not the sign for 9 which is prefixed to the first glyph on her thigh.

This entire relief was in a good state of preservation and displayed a coating of delicate white stucco, but no vestige of paint. It was very difficult to take a satisfactory photograph, because the surface of the stone is strongly convexed and, although the background is depressed fully 4 cm. around the figure and glyphs, the relief of the figure itself is of very slight projection, only a few millimeters, 1 centimeter at the most. When the sun fell most favorably on the bas-relief of the principal figure, the face of the sacrifice, the lance and the inscription carved near the lance were thrown into the very deepest shadow, owing to the convexity of the surface. When these portions were well lighted, the light on the others was unfavorable, because it was too strong. Therefore we adopted a middle course and the beauty of the bas-relief of the principal figure was sacrificed to a certain extent, in order to bring out the details of the glyphs, the lance, and the woman's face.

North side. This has an inscription consisting of 4 vertical rows of 11 glyphs each, 44 in all. Unfortunately nearly all the glyphs are so extremely weather-worn, that I refrained from photographing this side.

Stela 22 (Plate 36, Figs. 1, 2, 3). The height or length of the stone is nearly 4 meters. The piece broken off at the bottom is still sunk in the floor of the terrace; the portion hurled to the ground has a length (height) of 312 cm. The breadth is 113 ½ cm.; thickness, 44 cm. The north side is plain.

South side. The sculpture is 259 cm. in height from the bottom of the scroll-work.

On the lower scroll-work lies the throne cushion, made in part of tiger-skin, on which the beneficent god is seated in Asiatic fashion with legs crossed. Naturally, in such a position his clothing is mostly hidden. Nevertheless we recognize the ornamented girdle, the central mask of which always suggests the East Asiatic racial type with its pronounced round head and oblique eyes. The mask on the right side is hidden by the ceremonial bar, that on the left is distinguishable. The broad, ornamental flap, displaying the typical mask with goggle-eyes, hangs below the central mask.

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The breast-cape consists of little square plates with a small incised ring in the centre. His cuffs are ribbed. The ear-ornament is round. His helmet displays the face, so frequently seen, of a god or animal with snouted nose, with certain accessories rising above it, while a feather crest issues from the ornamentation at the back. The front of the helmet develops into a large double scroll. With both arms the god holds obliquely in front of his body the ceremonial bar with symbolic ornamentation. The jaws, on the observer's left, contain the head of a goddess with the hair tied up in a tuft and drawn over to the front, while the opposite jaws, on the observers' right, hold the fierce face of a god with goggle-eyes.

Below, on one of the scrolls of the throne-support, a nude man of the people is sitting likewise in Asiatic fashion. To the merciful god gazing down upon him, he extends his right hand in supplication to receive the benefits which he asks for. The supplicant is represented from the right side, but the god is in front view with his face turned to the right and slightly inclined forward. There is a small bird on the scroll, where the sole of the supplicant's left foot appears. On the background are 6 + 5 glyphs.

With regard to the "god" (founder of religion, lawgiver, high priest) depicted on this Stela 22 of Naranjo, seated in Turkish fashion, the question naturally arises whether he can be explained by calling him Ketsalcoatl-Cuculcan. This query applies equally to the parallel representations on Stela 1 (east side) of distant Cankuen and on certain stelae of Piedras Negras. At any rate the relief on Stela 22 presents an agreeable variation from the other stelae of Naranjo. That it has reference to a very important personage follows from its position midway between the other two stelae, and from the fact that to it belonged the round altar standing at the foot of the terrace.

The narrow east side contains two vertical rows of 20 glyphs each.

The narrow west side likewise contains two vertical rows of 20 glyphs each.

There are, therefore, 80 glyphs in all on both side-faces; nearly all are still quite well preserved, though they have come out rather small on the photograph.

Stela 23 (Plate 37, Figs. 1, 2; Plate 38, Figs. 1–3). The length or height of the stone is 340 cm.; breadth, 108 cm.; thickness, 32 cm. The north side is plain.

South side. From the base-line of the prostrate captive to the topmost edge of the stela the distance is 260 cm.; only 12 cm. belong to the bas-relief of the man lying flat on the ground.

Unfortunately the entire relief on the south side has suffered so severely from the moisture of the earth that the main outlines alone are distinguishable, while all the finer details have vanished. In spite of its weather-worn

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condition I could discern traces of incised glyphs on the left thigh of the sacrifice, who lies with his face flat on the ground.

The priest standing on the victim's back is represented in front view, with his face turned to the right. Of his elaborate costume we can still distinguish the high foot-gear, the garters, the short tunic, the elaborate girdle with three large masks and their pendants (that on the left side being hidden), the flap hanging down in front, the breast-cape, an ear-ornament quite worn away, while the nose-ornament is still quite distinct, and the helmet with large wild face and feather crest. In his uplifted right hand the priest holds the little figure of a god, this time apparently facing him. One of the little legs ends in a snake stretching forward. The small head of the snake, with its protruding forked tongue, rests on the border of the stela. The priest's left hand holds a dish containing a large head (?), unless its weather-worn condition is misleading. On the background are 9 + 11 + 7 weather-worn glyphs.

The narrow west side contains 2 vertical rows of 19 glyphs each, and at the very top a large initial glyph occupying the space of two; there are thus 39 glyphs in all. (See Plates 37, Fig. 2, and 38, Fig 1.)

The narrow east side contains 2 vertical rows of 22 glyphs each; 44 in all. (See Plate 38, Figs. 2, 3.)

The beautiful details of the 83 glyphs on these narrow sides, which are tolerably well preserved in the main, compensate to some extent for the destruction of the sculptured front. This time each side-face was photographed on two celluloid strips, twelve English inches long, which, of course, is favorable for the reproduction of the glyphs but demands a double outlay on the part of the publisher.

Lying to the south and opposite the building with Stelae 21, 22, and 23 on its lower terrace, is an equally high, oblong mound of débris, which was once a temple-palace with façade and a stairway on its north side. At the base of the north side of the mound, corresponding to the architectural middle line, we found a round altar, burst apart by roots, which was $1\frac{1}{2}$ meters in diameter, but no trace could be found of a corresponding stela.

In clearing away the débris which had fallen down behind the altar, to our great delight we came upon a well preserved and interesting stela to which the number 24 was given. The excavation was extended to the right and left, but no other sculptured stone came to light.

Stela 24 (Plate 39, Figs. 1, 2, 3). This stone is 238 cm. high, or long, 87 cm. broad at the centre, and 32 cm. thick. The south side is plain.

North side. The measurement from the base-line of the prostrate woman sacrifice to the top is 190 cm., 23 cm. belonging to the victim.

The nude, plump and fattened woman sacrifice lies on the ground with legs drawn up to the body; but her head, resting upon her right arm,

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is turned so that her face is in front view, while her hair, gathered together with a chain of beads, hangs down over her right arm to the ground. I am sorry to say that her face has a coarsely sensual expression; this woman likewise is from the lowest class. The pupil in the eyeball is indicated by a tiny circle. A compound glyph (Fig. 21) is incised on the side of the abdomen.

FIG. 21. — GLYPH UPON BODY OF VICTIM, STELA 24.

A woman of high, perhaps priestly, rank is standing on the fattened sacrifice. She is represented in front view with her face turned to the right. She wears tasteful foot-gear. Her skirt (*enagua*) is covered with trellis-work of cylindrical beads, with round beads at the intersecting points; its bottom is bordered with fringe. Her girdle consists of vertical strips with a lower border of round beads. At the middle of her girdle there is a fierce tiger-mask with the tongue curiously perforated. Below the mask an ornamental pendant with a grotesque face and a tassel hangs down to the back of the sacrificial victim. Probably the girdle should also be considered as ornamented on the sides with masks, of which only the frames and pendants are distinguishable.

The neck-ornament of the priestess has a large oblong stone bead in the centre, and on her breast lies a kind of breast-plate with an oval and short lateral scrolls at each end. She wears ribbed cuffs with a border of beads. The ear-ornament, thrust obliquely through the shell of the ear and resting on her cheek, has angular scrolls. The curious, tall head-dress has a huge feather plume at the top which curves backward.

With both arms crossed at her waist the priestess holds a large plate containing a curious scrolled object; this is probably a ceremonial offering.

Along the left (observer's left) edge of the stela are 4 + 5 large, distinctly preserved glyphs in vertical rows. Without my suggestion an Americanist will recognize that the top glyph of the row of four begins with the day sign 9 Lamat; but I would call attention to the fact that the first and second glyphs of the row of five contain the profile face of the woman sacrifice. The ear-ornament of the priestess, inserted obliquely, leaves no doubt in this regard.

The narrow east side contains 2 vertical rows of 18 glyphs each, 36 in all.

The narrow west side contains 2 vertical rows of 18 glyphs each, 36 in all.

The two narrow sides, therefore, contain 72 well preserved glyphs carved in fine detail. Since each narrow face — very well lighted, by the way — was photographed on a single celluloid strip, the glyphs naturally came out rather small.

The limestone of which Stela 24 consists is of an extremely fine and hard grain and for this reason, and also because it was buried deep down in the ruins, all three sides are well preserved.

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The eastern conclusion of the temple square — one might say of this whole section of the city — is formed by the magnificently planned, main temple, a building that could not have been inferior in height and general architectural effect to the great temples of Tikal. The first approach is a projecting terrace, rising some three meters above the level area of the square with the remarkable Stela 32 at its west side. Two meters higher lies the second terrace with seven sculptured stelae — in a back row, Stelae 25, 26, and 27, and in the front row, Stelae 28, 29, 30, and 31. On the north side of this terrace, but receding, rises a heap of stones (*cuyito*) corresponding to what was once a small temple (*templete*). Three meters above the second terrace rises the third terrace, from which a central stairway led high up to the platform, upon which the main temple was reared. On examination I concluded that this temple must have had an oblong ground-plan, perhaps with three rooms in front and several compartments in the rear. Massive remnants of masonry are still standing on this site, but a plan can no longer be traced with certainty. We may assume that a stately roof-comb rose above the roofs of the vaulted chambers of the temple. On the rear and sides the foundation rises in great steps with plain, sloping walls, and it may be assumed that there were also flights of steps on the sides (Fig. 15).

Viewed from the west, the main temple must in truth have presented a magnificent appearance, — at its base the terraces adorned with stelae, and the side temple on the observer's left; the steep main stairway interrupting the great terrace offsets in the centre; high above all, on the platform, the temple edifice with its entrances and bizarre frieze; all crowned by the stately roof-comb with its ornamentation of figures and small window perforations. Standing on the ruins of the demolished, vaulted chambers, the observer has spread before him a scene of vast extent. His questioning gaze sweeps the distance across the limitless, evergreen sea of forests, hoping to discover other temples and palaces. On the eastern horizon we observed a low mountain chain, and a lofty, turret-like rock on one of its crests particularly attracted our attention.

The scene is wholly changed when, after rainy days, the white mist rises above these low-lying woods called *bajiales;* then it seems as if one were enthroned on a lonely rock in the midst of a surging sea.

Stela 25 (Plate 40, Fig. 1). This stone is broken into two pieces, the lower portion being still imbedded in the ground. The height was not measured. Its breadth is 68 cm.; thickness, 28 cm. The east side is smooth.

West side. Measured from the base, not given on the photograph, to the extreme top, the figure is 190 cm. high. The very low relief is that of a man represented in front view, with his face turned to the right. This person does not stand on a captive or other symbolical base. His feet and

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legs, which are on the lower fragment, are much defaced. His skirt of thin material is held to his waist by a broad girdle, and the large framed mask with pendants, which is attached to the centre of the girdle, is half covered up by the ceremonial bar. The necklace consists of a double row of beads and each wrist is adorned by a simple bead bracelet. The ear displays a pear-shaped pendant attached to the elongated ear-lobe. The head covering consists of a skull-cap, with a broad frontlet; a single feather rises from the ornament on top, and there is a small, grotesque face with scrolls attached to the frontlet.

With both hands the man holds in a slightly inclined position, *i. e.*, nearly vertical, a long, ceremonial bar, with a row of beads on one edge and a crisscross design running across each end (*xiuhmolpilli?*) beyond which are the conventionalized jaws. Here there are no faces of gods looking forth from the jaws, but sacrificial knives are inserted in their place.

The north and south narrow side-faces each contain two vertical rows of incised glyphs (not in relief) which are half distinguishable and half effaced.

Stela 26. This stone was very thick and quite broad, but friable with little power of resistance. For this reason it fell apart in large blocks and the sculpture has disappeared. This is to be regretted, since it is very probable that the sculpture on Stela 26 was more important than that on Stelae 25 and 27.

Stela 27. The stone of this stela is also of inferior quality. The entire upper half has fallen off and the sculpture on this fragment is wholly effaced. The low relief on the west side is much injured on the lower half, which is strongly inclined forward. Its arrangement seems to have been similar to that of Stela 25; both narrow sides may also have had incised glyphs.

Stela 28 (Plate 40, Fig. 2). This stone is broken into one principal piece and two small ones, and is also broken off at the bottom. It was impossible to measure its total height. It is about 125 cm. wide and 50 cm. thick. The east side and the two narrow sides are smooth.

West side. The height of the relief from the scroll-base (which is only 11 cm. high) to the top is 234 cm. The sculpture has suffered much from torrents of rain, yet in the main all is tolerably clear.

The figure of a priest, represented in front view with his face turned to the left, is standing on the scroll-base. His foot-gear is delicately carved. He wears a tunic of tiger-skin with fringed edge and certain accessories attached obliquely to each hip, and a girdle with three masks having rectangular frames and pendants. The broad flap extending down in front from the girdle displays elaborate ornamentation interspersed with grotesque faces. The breast-cape of fine-ribbed material is covered for the most part by the large breast-plate. This is an oval with scrolls on the right and left. The cuffs are of an unusual pattern, also the ear-ornament. He wears a

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nose-ornament with a feather. The helmet is high and has a large projection in front, a bunch of feathers at the top, and a feather crest at the back. The priest probably holds his right hand on his back, for it is invisible. In his uplifted left hand is the small idol (Ehecatl?), whose little leg here too ends in a snake.

On vacant spaces in the background are 5 + 5 + 3 + 6 glyphs; notwithstanding the action of the elements the main forms are distinguishable, though the delicate lines and dots have, of course, disappeared.

Stela 29 (Plate 41, Figs. 1, 2). The stone is 323 cm. high, or long, 1 meter broad, and 33 cm. thick. The stone was thrown to the ground with neither of its broad faces downward, but resting obliquely on its narrow south face; in this position it was half buried by the falling débris. Both narrow sides are plain.

West side. The sculpture is 245 cm. high from the base-line of the prostrate male victim to the top. At the very bottom of the relief the victim lies flat on his stomach with his arms bound seven times, his knees also tied and his feet crossed. His profile is still distinguishable, notwithstanding the action of the elements on this part of the stone.

A woman of high rank, perhaps a priestess, is standing on the victim's back. She is represented in front view with her face turned to the right. Her tasteful foot-gear has vertically striped anklets. Her skirt, probably of cotton, reaches below the knees, but the trellis-work ornamentation, which covers it, does not extend quite as far. On the front of her girdle is an object resembling the half of a grotesque face with a long, tasselled scroll hanging from its angular, perforated tongue. She wears a breast-plate and cuffs. Her face, head, and head-dress are much weather-worn, but the bunch of feathers drooping backward and the two feathers curving upward are well preserved. With both arms the woman holds before her a sacrificial gift, probably in a vessel, but the nature of it cannot be determined.

Along the left (observer's left) edge of the stela is a vertical row of 18 glyphs, joined at the top by a horizontal row of 3 glyphs. All these 21 glyphs are now worn away and worthless. Along the right edge is a vertical row of 10 very well preserved glyphs, as this portion of the stone was buried. (It may be mentioned in passing that the addition at the back of the sixth glyph, which is in the shadow, consists of a "roll of paper with transverse band and a style inserted.")

East side. We have here an inscription 223 cm. high (measured within the edge) by 76 cm. wide at the top and 80 cm. wide at the bottom. It is composed of 4 vertical rows of glyphs, each row containing 18 glyphs, *i.e.*, 72 in all. All are very well preserved.

Carefully brushed off and washed, the stone was wet again shortly before being photographed, and the most favorable moment was seized when the light of the sun struck it from the east. The photograph, developed in

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the stillness of the night in my little cave, came out beautifully and shows the finest details of these complicated glyphs.

Photography cannot work miracles, and unless certain rules are observed in photographing bas-reliefs of this kind, which have been exposed to the weather for hundreds of years, nothing but the most commonplace picture is the result. Especially the golden rule of wetting the relief does not appear to be observed by unscientific explorers; hence the hazy, unsatisfactory pictures which are so commonly seen.

Stela 30 (Plate 42, Figs. 1, 2). The length, or height, of the stone measured from the lowest point of the narrowing bottom is 320 cm.; breadth, 150 cm.; thickness, 38 cm. Both narrow sides are smooth.

This stela of hard, fine-grained limestone, of the dead yellow color in which artists delight, had fallen with its sculptured side to the ground, while the inscribed side lay upward; hence one side was as good as new, while the other, though somewhat protected by foliage and leaf-mould, was effaced to some extent, but was still worth photographing.

West side. From the base-line of the prostrate woman sacrifice to the topmost corner of the stela, the distance is 238 cm.; the victim, pressed close to the ground, occupies but $12\frac{1}{2}$ cm.

The woman lies at full length on her stomach, with her face flat upon the ground. Her long hair, ear-ornament, and curved breast are distinguishable. Both her arms and legs are bound and her right foot lies across the calf of her left leg. This victim is not a fattened woman, but a slim, rather youthful individual. Her left thigh displays traces of some three incised glyphs and there is a large glyph, half visible, behind the bend of the knee below the warrior's left foot.

Whether the personage represented in front view with his face turned to the right is to be considered a warrior or a priest-king is, perhaps, immaterial, since among these people, as previously stated, great kings and statesmen held also the rank of priests, and the reverse was also true. At any rate the personage, proudly standing here in his imperator's mantle with its shoulder-pieces, presents a kingly appearance. His foot-gear is tasteful and is ornamented with four-petalled star-flowers, but it is not excessively large. Under the short tunic of tiger-skin with fringed edge, he apparently wears an undergarment of thin material cut to a point, with a long flap hanging down in front. His very wide or high girdle has in front a large mask in a square frame with three pendants hanging from the lower horizontal strip. Below the girdle a second flap appears, broader but shorter than the first one. It displays a very delicately incised design, which is barely visible. The mantle, thrown picturesquely over the shoulders and back and reaching almost to the floor, is of fleecy material, — cotton, perhaps, or some kind of tree bast, such as is used to-day by the Lacantuns. The round opening for putting the head through has a border which might also

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be regarded as a closely attached collar. On each shoulder is a fantastic head with short double pendants. The form of the cuffs is unusual. To the large but uncurved nose is attached an ornament consisting of a long, flat strip with three beads at the top. The ear-ornament is round, bordered with beads having pendants and a little projection resting on the cheek. There is a mark around the eye proceeding from the top of the ear-ornament. The helmet displays a large animal mask with curious objects attached to the proboscis-like nose. A pretty little head looks down from below the upper half of conventionalized jaws. A beautiful feather crest is attached to the scroll-work at the back of the helmet, beginning at the top with a double scroll and having a row of bead-like knobs running along its entire length near the outer edge.

The high dignitary holds in his right hand a long staff, decorated at the top, middle, and bottom by a design composed of three horizontal strips, with ornamented knobs in the centre, binding the vertical strips which project above and below. Traces of delicately incised miniature glyphs appear along the staff, which have grown indistinct owing to the fineness of the carving. His left hand, hanging at his side, grasps through its oval opening a curious three-pronged object decorated with fine lines and dots. Whether this was made of flint and was connected with the staff or lance-shaft could only be decided if the same object should be found on other reliefs. As far as I can remember, I believe this is the first time I have seen it.

On vacant spaces in the background are 4 + 6 + 6 large and well preserved glyphs in vertical rows.

East side. The inscription, measured from the inner line of the edge, is 186 cm. high and 92 cm. wide. There are 6 vertical rows, each containing 15 glyphs, making 90 glyphs in all. For the most part the glyphs may be recognized fairly well, though all the delicate lines and dots have vanished.

Stela 31 (Plate 43). The present height or length of the stone is 278 cm.; to this should be mentally added a fragment broken off at the bottom. Its breadth, near the top, is 120 cm.; thickness, 31 cm. Both narrow faces are plain.

The stone lay broken on the ground with its sculptured side turned downward and the inscribed side outward. The sculpture is partially disintegrated by the dampness of the earth, yet it is distinguishable in the main. Unfortunately the inscription, containing many glyphs, is well-nigh erased.

West side. From the base-line of the scroll-work base to its top the sculpture measures 243 cm.; only 13 cm. of this belongs to the base.

The god's head in the centre of the scroll-work base has attached to one side the familiar round ear-ornament, with small scrolls above and below it. It displays also a proboscis-like nose. In general it appears to be the same as that on the bases of Stelae 2 and 3. It would be of interest to know to what god these heads with the proboscis-like nose, which occur so often in

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Naranjo on helmet, ceremonial bar, bases, etc., refer, — whether to Cuculcan, Itsamná, or to some other god. For the present, we can only emphasize the fact that these proboscis-like noses exhibit a great variety of shapes and appendages.

For the fourth time the question arises whether the persons clad in "skirts" are to be considered women of rank. At any rate all the figures thus apparelled display other distinguishing signs in common.

The priestess, of high degree, as we believe, is represented in front view with her head turned to the right. Her foot-gear is of the same design as that on Stela 29. The material of her skirt reaching below the knees has a reticulated pattern, and the ornamental trellis-work, with the fringed border covering it, does not reach quite to the bottom. Her girdle displays the same half-mask as those on Stelae 24 and 29. Here the perforated tongue has attached to it a second half-mask, from which the various ornaments of the girdle-tassel extend down to the feet. The upper garment displays, in addition to a triple collar, trellis-work covering with a border of fringe. The cuffs have stripes running around the wrist. The ear-ornament is small. The helmet has a large grotesque face in front with a curious object on the snout, and a beautiful feather crest at the back. With both arms the priestess holds obliquely across her body the ceremonial bar. The open jaws at the upper end hold the god's head with proboscis-like nose. From this head extends a large, bifurcated scroll, one arm bending downward, and the other upward. The little figure of a man seems to emerge from the jaws at the lower end, with his head and arms lying close to the edge of the stela. On the background are 7 + 4 + 7 glyphs.

East side. The inscription on the east side contains 8 vertical rows of glyphs, each row containing 15, making 120 in all. The glyphs on the larger fragment are almost completely erased. The few on the lower fragment are preserved to some extent, but since the connection with the upper glyphs is now missing, these have become worthless.

Stela 32 (Plate 44). The height or length of the stone is 270 cm.; greatest breadth, 123 cm.; thickness, 35 cm. The east side and both narrow side-faces are plain.

The stone had fallen down from the edge of the projecting first terrace to the plaza, with its sculptured side to the ground. Even before we turned the stone on one of its narrow side-faces, we surmised that, owing to its exceptional position, its relief must be something quite out of the common. No round altar stood below in front of the stela, but in its place there was a small heap of stones (as in the case of other stelae of Naranjo). We therefore concluded that a small platform of stone and mortar, which served as a sacrificial altar, had been erected here.

West side. The sculpture is 192 cm. in height, measured from the bottom line of the glyph-base to the topmost edge of the stela. The glyph-base

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is 45 cm. high from its base-line to the crocodile cornice. The throne itself claims 30 cm. of height from the base-line of the crocodile to the upper corner where the continuation of the scroll finds a support. 75 cm. should therefore be calculated as the height of the base plus the throne proper.

The base, doubtless an imitation of some architectural original, presents a surface divided into five horizontal bars, elaborately decorated and interrupted by central panels containing incised (not bas-relief) glyphs, the whole suggesting a hieroglyphic stairway of five steps. Each of these slightly convexed panels contains 3 incised glyphs, making 15 distributed in the 5 fields. Although these glyphs are visible on the photograph, in order to insure a better understanding special tracings were made of them, after they had been rubbed over with black earth. (Fig. 22.) As for the ornamented spaces on the right and left of the "hieroglyphic stairway," I would distinguish them as consisting of three ornamental and two intermediate bars. Each ornamental bar finishes at the outer end in the projecting, fantastic face of a god (each face has a round ear-ornament with an embellishment above and below), while the front portion contains two little fields with one glyph each of the second manner of writing, thus making 12 glyphs in all. Each intermediate bar on each side of the middle field consists of an oblong field containing a disk with a handle on top and a pendant on each side. These pendants are ornamented with little perforations and are fringed at the bottom. The disks have a border of little holes and cross-hatching in the inner round field.

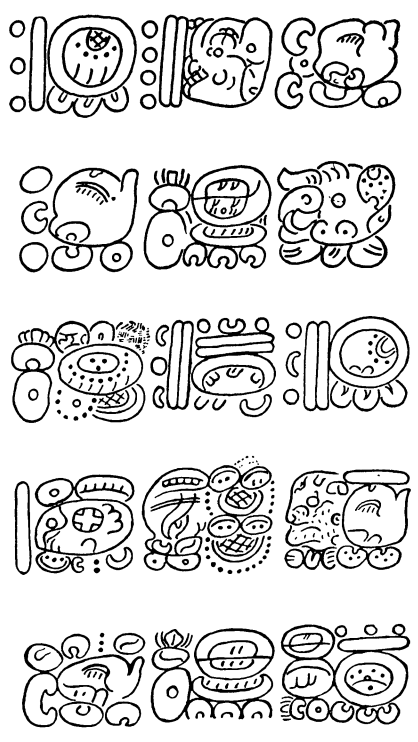

FIG. 22. — GLYPHS INCISED UPON LOWER PORTION OF WEST SIDE OF STELA 32.

The feathered crocodile lying horizontally upon this architectural base is bound in five places. The word "crocodile" may be used, since the lakes and rivers of Peten actually contain true crocodiles as well as the common caimans.

Only the right side (observer's right) of the throne proper is preserved; the left is completely scaled off. It consists of two horizontal bars and a small upper cornice. The little square field on the lower strip contains a St. Andrew's cross, while the one on the upper bar displays at the top only a design resembling half an egg. The upper bar ends on the right and left in a mask, its pendant hanging down over the lower strip.

Unfortunately the sculptured figure on the throne is completely scaled

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off in the centre and toward the top. The representation can only be conjectured from the surrounding scrolls. Only two subjects are possible: either a deity was seated in Asiatic fashion on the throne with the ceremonial bar on his lap, or there arose from the throne a symbolic, foliated cross (*un árbol cruciforme*) after the manner of those at Palenque, the horizontal beam finishing at either end in elaborated jaws containing the head of a god, like a ceremonial bar.

At all events, below in the centre on the small cornice, among the accessories of the main sculpture, there is the tiny figure of a man in a half-reclining position, whose presence is attested only by the little right foot lying in close proximity to the scroll supported by the cornice.

Of the ceremonial bar or transverse beam of the cross, the large scrolled jaws on the observer's right alone are preserved. These hold the god with the snouted face (Ehecatl ?) stretching his arms out. Of the jaws on the left, only the large scrolls are preserved.

Of the upper part of the representation all that can be said is, that here too scrolls developed in all directions, in which probably nestled small grotesque faces, dwarfs, and perhaps even animal forms. At the very top are 2 horizontal rows of 16 glyphs each, 32 in all. The middle glyphs are effaced. On the observer's left are 4 vertical rows of 4 glyphs each, 16 in all. On the observer's right are 2 vertical rows of 4 glyphs each, exclusive of 2 rows joining the 2 vertical rows of 9 each, making thus 26 glyphs. There are, therefore, 74 glyphs on this side.

The stone from which Stela 32 was chiselled is of good, hard quality, but while the softer kinds of limestone are inclined to absorb water, — in which case they are eaten into by roots and burst asunder or quite crumbled into fragments, — the firm, hard kinds show a worse tendency to scale off in consequence of the changes of dry and wet, heat and cold, as if they had been calcined by fire. This scaling without the action of fire has taken place here in the sculpture of this stela. Nevertheless, its remains are very interesting.

The result of our thorough investigation of this ruined city is as follows: 32 stelae with more or less distinct representations sculptured upon them, 24 of which could be photographed, while 8 (Nos. 1, 4, 15, 16, 17, 18, 26, and 27) were so badly worn away that photographs of them would be worthless.

As may be seen from my plan (Fig. 14), that the principal edifices which I have described, on both the south and north sides of the city were surrounded by smaller structures, all of which were examined but yielded nothing of note. We may naturally assume that around the architectural centre clustered countless huts of perishable material, whose inhabitants obtained their water in part from the large aguada and in part from the small one, and cultivated their maize fields in the wide extent of surrounding country then cleared of forests. In the rear of the city, that is, east of the

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main temple, there is only a quarry, and the ruins soon cease entirely. A deep ravine with partly vertical walls comes next. On the opposite side of the ravine rises a low mountain chain. In the rainy season a brook probably forms in the bottom of the ravine.

During a long expedition in various directions which I undertook with my men, I myself descended into the ravine, following it to the north, and then turning to the left, in order to return to the ruined city after describing a great curve. On this expedition we found a small neighboring village with numerous little heaps of ruins. All these *cuyos*, or the area in front of them, were searched, but not a single sculpture came to light. This village may be 1½ km. distant from the main temple, in a northeasterly direction.

A great drawback had to be overcome in the exploration of Naranjo. Differing from Tikal, where game abounded, there was nothing edible to be shot here, owing probably to the absence of trees with small fruit, which attract the larger species of birds and also a few mammals. This lamentable fact, indeed, so alarmed the bands of *chicleros* who intended to camp here, that after a few days they had to give up their plan and build their huts further away, conferring upon this thankless region the name "El Infierno"! These grossly material people, when they are loafing in towns, have but *one* idea, it is to drink, drink, drink; but when they are again in the wilderness, it is to eat, eat, eat.

Although, when I left Benque Viejo with my men, whenever some one asked, *Para donde se fué Teoberto Maler con su gente?* the invariable reply was, *Todos se fueron al Infierno*, this name seemed to me very inappropriate. It is especially so since the region, which seemed like a hell to the hungry *chicleros* of Benigno Silva, might indeed be considered a paradise by archaeologists. Inquiring of the older people in Benque Viejo what name this tract bore before the *chicleros* visited it, I learned that in the middle of the nineteenth century a few Indian or half-African families had settled there near the large aguada, and among other things had planted some orange trees around their cabins. Hence this settlement was called "El Naranjo" or "El Naranjal." These people must be credited with doing no harm to the ruins — in contrast to the band of vandals which destroyed Tikal. They lived here quietly, cultivating maize, and hunting, and later they retired to English soil. But the name Naranjo continued to be that of the district, which, as a result of my discoveries, will soon be as well known to archaeologists as are Piedras Negras and Yāxchilan.

I therefore saw myself forced to solve the meat problem, in order to keep together my discontented men. The substitute, whom I obtained in Benque Viejo and paid fifty *pesos* in advance, against the advice of every one, his reputation being that of an incorrigible rascal, in spite of everything proved to be my most useful man during the exploration of Naranjo. Employing the Tenosiqueros for the most part in setting up the stones with the jack-

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screw, in which work they were tolerably skilful, I sent the substitute, equipped for the chase, to the forests surrounding the great aguada, that is, to the west of the acropolis. He was a good shot and I provided him with abundant ammunition. So almost daily he brought in either a splendid *kambul* (*Crax*) or a *coxolitli* (*Penelope*) or for a change a small mammal such as a *pitsotl* (*Chic, tšic*, as it is called in Maya; *Nasua*) or some other animal. We had, therefore, no lack of provisions. I myself was so busy with the ruins that I never went as far as the large aguada, which is said to be very extensive.

My life in the evening and at night in the cave, alone and undisturbed, passed without special incident, while the mozos in their shelter huts near the acropolis were also not badly off, continuing their carousals often after midnight, singing and screeching and of course bewailing the misery which they had to undergo. From time to time at night by the light of the red lamp, the negatives, made between times with great care on celluloid plates, were carefully developed, washed off in water that had to be brought to the cave, and then hung up to dry. On such expeditions sure results can only be obtained in this way. To develop the negatives after returning to civilization would indeed simplify the luggage, but in so doing the chances are equal that all may turn out beautifully or all may be lost.

My carefully swept little cave was free from vermin, which trouble me generally more than the " tigers and snakes " which so greatly tax the imagination of the people of this country. When I had felled the obstructing trees on the open side of the cave, sufficient air and light found their way into it, and it was also cool and pleasant by day. At night, however, there was often life stirring in the trees; it was only the round-headed night apes or *akabmāx*, which at night run busily to and fro on the branches of tall trees, and sleep in the daytime, for which reason they are falsely called sloths. As a rule, tigers were heard roaring only in the distance, and only occasionally uncomfortably near. Owls often perched in the neighboring trees, breaking the silence of the night with ominous cries and answering again and again when they were imitated; while on days without rain a curious toad, which also climbs trees, entreated the water gods for a refreshing draught, with reproachful, plaintive murmurings.

As for snakes, two interesting species could be observed in the vicinity of the cave. One was a coral-snake, two meters long and thick as a man's arm, with gorgeous, cherry-colored and black rings. It moved along in S-shaped, horizontal motions executed with great muscular power. Of the two species of coral-snake known to me in Mexico, I have never seen so large a specimen as this, and it is possible that it belonged to another species. Furthermore I observed on a large ant-hill (inhabited by reddish-brown *arrieras*) a dark-brown snake, one and a half meters long, without special marking, which after brief deliberation slipped down through one of the

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larger holes into the darkness below. Accordingly there seem to be certain snakes which actually feed on ants (or their larvae), as the Indians, whom I questioned regarding the matter, assured me. Snakes of this kind should not be molested, since their usefulness is obvious, as almost no other animal will eat these odious insects, to which fact must be attributed their amazing increase.

On one occasion the habitual fear of tigers gave rise to a laughable incident. One afternoon I heard one of the men screaming terribly, as if his throat had been cut. Delicacy, however, forbade me to ask what the matter was. Later in the evening, when the substitute brought my coffee to the cave, he told me that one of the Tenosique heroes imagined he saw a tiger leaping out at him. Whereupon he threw away his gun, and, shrieking for help, climbed a tree as fast as possible. When the others hastened to his aid, no trace of a tiger could be found, and they therefore concluded it had been a young deer springing up whose spotted skin had struck the man with such terror!

After photographing Stela 32, it was my opinion, as well as that of my men, that it would be impossible to discover further sculptured stones. We therefore decided to return to Benque Viejo, and two men were sent to induce the muleteer to come for us with his pack-animals.

At last the moment had come for bidding farewell forever to my little cave, in which I had well-nigh begun to feel at home.

It must be acknowledged that the reliefs and numerous inscriptions which were found in Naranjo belong to the most interesting known remains of Maya civilization, and are of a kind to excite manifold speculations, even of a religio-philosophical nature. The superb figures of warriors and priests indicate a race of men of tall, slender stature, and oval face with large aquiline nose. They belonged, no doubt, to the ruling class of nobles, and were perhaps of Toltec origin. Men of their type are still found in the peninsula of Yucatan, who are designated by the name *indios nobles*. The figures of women, occurring so frequently, prove that the feminine element likewise had a certain importance and was not excluded from attaining priestly rank.

At the same time, the victims doomed to sacrifice usually appear to be people of a thickset frame, with pronounced round heads, round eyes, small mouth, and snub-nose, belonging to the common people of the lower class (*masehualtin*), either of Maya origin or remnants of an inferior race which was absorbed by the Mayas.

It was very striking to find how many Maya-speaking women, whom we saw in Benque Viejo and Xocotes, corresponded exactly to the type of the fattened woman sacrifices of Naranjo, a resemblance which struck even my mozos, who exclaimed whenever they saw one of these women, *Mira: ésta es una de las víctimas! . . . Que buena está para comerla!* Alas! there can be

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no doubt that the religious practices of these people, organized into a hierarchy, had their dark side, and that after the bloody ceremony the human sacrifices were carefully cooked and then disappeared down the throats of the guests at the banquet.

Of course no one will now shed tears over the wretched sacrifices whose beating hearts, more than a thousand years ago, were torn from their breasts cut open with a sharp flint knife by the cruel hand of a priest and were offered up to the sun-god; neither could a wreath of flowers nor any expression of love be consecrated to the memory of people who have found a grave in the stomachs of their fellowmen. But the memory of such bloody events is indelibly impressed upon the consciousness of mankind, and to-day when men, looking back in surprise, are asking how came the nations to have such strange and sanguinary religions, the stone witnesses of Naranjo awaken general interest. Nor should special blame be bestowed upon the Mayas, for there is no doubt that through countless thousands of years, in the religious centres of all nations, in Asia (including Europe) and North Africa, scenes have been enacted similar to those performed on the terraces of the pyramid-temples of the Mayas and Toltecs. In other words, all mankind has been driven along the same road, has had to ascend and descend the same stairway according to circumstances. What universal plan, what secret springs of power, or what mysterious spirit underlies this whole development? That is the point which still eludes our comprehension.

Lodged once more in our little house in Benque Viejo, I was convinced of the impossibility of undertaking any more work on a large scale with my lazy Tenosiqueros, whose dissatisfaction was of long standing. Furthermore, attention had to be given to placing in safety the photographs, etc., which it had cost so much to acquire, and which I wished to place beyond the risk of loss. They had been stored temporarily at Mérida. The most impatient of the two Tenosiqueros was accordingly paid off and discharged. The one who remained wished to be paid off in Tenosique. He was occasionally of use, but he was such a wretched character that it would have been no loss if he too had gone away. The substitute also received his final payment and we parted on the best of terms, he promising to return if I should continue my labors.

Etiquette seemed to demand that I should pay my respects in person to the Prefect (District Commissioner, as the title runs here), Mr. Robert Holmes Franklin, who resided in Cayo de San Ignacio and to whom I had long ago sent my compliments. I therefore went for a few days to El Cayo, where I was pleasantly lodged in the upper story of the prefecture. (End of April, 1905.)

The chief port of the district, El Cayo, is only a little village picturesquely situated on the left bank of a tributary on the right side of the

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Mopan, close to the junction of the two rivers. The prefecture and Mr. Franklin's dwelling-house stand on a gentle elevation near the river, the forest having made way to green lawns. Mr. Franklin, who was born and bred in England, is a very agreeable and cultured man, and we usually spent the evening with other guests at his hospitable house in animated conversation. I also had an opportunity of looking over the English newspapers, which interested me on account of the Russo-Japanese war then being waged in distant Asia. Furthermore Mr. Franklin gave me much information regarding interesting ruins in the territory of British Honduras, which await scientific investigation. I also took advantage of the opportunity to discuss with Mr. Franklin the fate of the important find of superb old Maya pottery made some eight years before at Yaloch.

The small settlement of Yaloch (Yalotš) lies north-northwest of Benque Viejo, at some distance from the great lake of the same name, situated therefore in the Department of Peten. *Y-al-och* means, with the young *och; al*, son, young one, while *och* (*otš*) is the Maya name for the small mammal, which is called *tlacuatsin* in Aztec, and which naturalists designate by the name *Didelphys*.

Once when the dog of the *sargento segundo* of Yaloch, Guillermo Tut, was pursuing a *tepeitscuintli* in a milpa, the little creature disappeared in a hole in the ground, which Tut investigated in the hope of bagging the game. It turned out that the hole was a *chultun* (*tŝultun*) or reservoir for rain-water, the opening of which was closed with a circular stone. Shoving the stone to one side, Tut found hidden in this *chultun* a number of very beautiful pottery vessels differing in kind and shape, some of which were adorned with hieroglyphs and curious designs. Thomas Tappin, an intelligent man of the middle class, succeeded in obtaining the whole collection for a few dollars from Guillermo Tut, thus happily preventing their loss and destruction. Tappin then transferred these interesting vessels to Dr. Gant, who, understanding their importance, sent them to England. The collection is now said to have been acquired by the British Museum. At the time of this discovery the Prefect of the Cayo district was not Mr. Franklin, but Mr. Davis.

Tappin, who had a fancy for making small excavations in the ruins of this country, was lucky on other occasions. He once found a small number of very finely worked obsidian articles, many of which represented certain little animals. He also transferred this small, but valuable, collection to Dr. Gant.

In 1899, in a cave about two leagues inland from Benque Viejo, Tappin also discovered in a niche in a rock, closed up with stones, a number of pottery vessels, mostly unadorned, as I surmise, but of excellent workmanship. Among these were several large pieces, and all were well preserved. On my arrival at Benque Viejo, I inquired whether some of the pottery found by Tappin in this cave was not in the possession of the villagers. But as these

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ignorant people take no interest at all in such things, they had not kept a single vessel. I believe most of them were taken to Belice. In this cave, which may be called *la cueva de Tappin*, there are still numerous earthen vessels, which have been stored there by the maize planters working in that region, and not far from it is a second cave, which, I think, was not explored by Tappin.

The Secretario del Majistrado, as they say in Spanish, or the Clerk to the District Commissioner, Lionel McGregor Arthur by name, an efficient and trustworthy man, was of pure African descent, and therefore perfectly black. He was an agreeable, well-bred man, and occasionally an hour was spent with him in chatting over the conditions of the country.

Since the year 1888 the Frenchman, F. I. S. Blancaneaux, who was born in Normandy but educated in Paris, has lived in El Cayo, at present as the head of the local office of The Guatemalan and Mexican Mahogany Export Co. This gentleman, who is known to naturalists far and wide as a collector, came to British Honduras in the year 1878 and has travelled over nearly all of Central America, making collections of plants, insects, birds and also of small mammals. Most of these collections have been sent to London. I naturally hastened to pay my respects to this accomplished naturalist, so well versed in the natural history of Central America. Of course, Mr. Blancaneaux does not now occupy himself very much with making collections, but he was good enough to show me his large collection of butterflies, in which I was especially interested, since in my expeditions I also incidentally collect tropical butterflies. For the most part I found in Mr. Blancaneaux's collection old, familiar friends from Yucatan, Tabasco, and Chiapas, but there were also a few rare specimens which I had never seen before.

Mr. Blancaneaux had paid no special attention to ruins, but in his travels he had found also in this respect much that was interesting. Thus he gave me valuable information concerning the ruins on the Mopan above Benque Viejo, which are still unexplored.

I did not forget to ask Mr. Blancaneaux whether in his travels in Yucatan, Honduras, Guatemala, etc., he had ever found an ancient, Indian hieroglyphic manuscript. I myself have not been fortunate enough to find one, since these documents have either been intentionally destroyed or ruined by dampness and insects in the course of centuries.

With regard to this interesting matter, Mr. Blancaneaux told me, that in 1881 a Mr. Chassereau obtained from the Mayas of Xkanhá, *un mapa antiguo de Yucatan*, executed on material made of agave fibre or bark, half a meter square. Furthermore a Mr. Godoy, residing in Valladolid, had likewise discovered in Holbox a *mapa antiguo* executed on indeterminable material, one millimeter in thickness and treating of the eastern coast of Yucatan(?). Both manuscripts, which Blancaneaux purchased, had been added to a collection of natural history specimens and sent in 1882 from

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Cozumel to the British Museum. Later this Museum transferred all Blancaneaux's collections to the Kensington Museum. Therefore both manuscripts must still be there, buried among butterflies, beetles, and birds, if they have not been long since destroyed. I told Mr. Blancaneaux plainly that *mapas antiguos*, especially those belonging to Maya civilization, should never be placed in the hands of people who knew nothing about them. Such documents should be given only to specialists, who were in a position to decide whether they were of importance or not. Blancaneaux recalled distinctly that he had sewed a slip containing his name on a corner of each map and had rolled the two together over a single, round stick. If the roll was not thrown away, it must still be among Blancaneaux's collections in the Kensington Museum. Perhaps some Americanist residing in London will inquire some day for this roll. Of course no one can say whether these two documents are of any value until they have been examined by a competent Americanist.

When I had finished my visit at El Cayo, which had been the occasion of interesting discussions, we returned to Peten-Itza.

Since by a short cut through the wilderness I had reached Lake Yāxhá from Tikal, and not from the eastern end of the lake of Peten-Itza, I cannot give a continuous description of the route from the great lake of Peten-Itza to El Cayo.

I will therefore give in reverse order a very brief description of the distance to be traversed from El Cayo to Peten-Itza, which may be of use to future travellers.

Coming from Belice, travellers with their baggage can use a very wide cayuco (*pitpan*) on the Mopan river as far as Cayo de San Ignacio. There is also an overland route for pack animals, which, however, cannot be recommended during the rainy season. In going from El Cayo to Benque Viejo — a distance of 3 to 4 leagues — it is absolutely necessary to take the overland route. Benque Viejo is on the right bank of the Mopan and the ruined city is on the left. At Benque Viejo the Mopan is crossed and the traveller soon comes to a little frontier village. This is Plancha de Piedra, and as it is the first settlement belonging to the Department of Peten, there is a customhouse officer stationed here, but he gives the traveller very little trouble. Then the road runs, in the main, through low-lying forests, *bajiales*, and is so frightfully bad in the rainy season that men and animals have difficulty in making their way. In the rainy season, therefore, fully four days are required (in the dry season something less) to reach the junction of Lake Sácnab and Lake Yāxhá, where stand the now abandoned huts. From here the great, ruined city of Yāxhá, on the northern shore of the lake of the same name, can be reached and the sacred island of Tópoxté, near the western end of the lake, can be visited.

Whoever wishes to do so can start from the *viviendas* in a cayuco,

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paddle the entire length of Lake Yāxhá, and, passing the group of six islands, turn into the elongated, narrow, western arm as far as Paso de Ixtinta, there to land and unload his baggage. In any case, the pack-animals must make their way through by land, keeping near the southern shore. From Paso de Ixtinta to the Aguada del Tigre, from where, according to my calculation, Las Ruinas del Tigre must be sought in a southwesterly(?) direction, the distance is 4 leagues or 4 hours' journey and 2 additional leagues to San Clemente, the regular stopping-place. In some places the road is hilly, and in others it runs through lowlands (*bajiales*). In San Clemente an open shelter hut, *un galeron*, offers a night's lodging. From San Clemente to Macanché the road runs for fully four leagues through hilly tracts; it is uphill and downhill all the way. But at least the traveller has firm ground under his feet and does not sink in the black earth as he does in the dreadful *bajiales*. Between San Clemente and Lake Macanché four small mountain lakes are passed — three on the right of the path and one on the left. These lakes are called *hulek*. *Hulek* is the Maya name for calm, still sheets of water, and it is therefore applied to small mountain lakes. All these four *huleks* in their superb setting of mountain and vegetation are extremely picturesque and better adapted for photographing than the large lakes of this country. It is probable that other *huleks* lie hidden in this region, which are not visible from the path.

Not far from the first *hulek* (in coming from San Clemente) rises the lofty mountain-peak, which is called *el cerro del hulek* from the lake at its foot. As the highest peak of the mountain chain, it is seen in an easterly direction from the Lake of Peten-Itza. Not far from these *huleks* there is said also to be an interesting cave, where, until a few years ago, a free Maya lived with his family. Between the middle *hulek* on the right and the very small one on the left, the traveller ascends to a plateau upon which lie the ruins of a small city. Indeed, the road leads over a mound of débris intersecting the plateau. A second mound of the same size faces the first, while a series of smaller mounds continues along the road on the right. Beyond this ruined place, far below, on the left of the road, lies Lake Macanché, four kilometers long. Near the east end of this lake lies a beautiful wooded island in silent solitude. Then the road leads along the northern shore of the lake to the west end where lie the huts of Macanché, which are very few in number.

Macanché (*Macanṭšé*) means "place of the leaf-hut." By *macan* the Indians mean a leaf-hut erected on occasions of festivities or merely for cooking and washing, — a temporary shelter, — with a roof of leaves laid horizontally, *una enramada*, as it is called in Spanish. *Che* (*tše*) refers to the posts of these huts.

Macanché contains scarcely a dozen huts. Most of the people have

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emigrated to British Honduras. The present inhabitants had also moved away, but induced by strong remonstrances and promises of every favor possible on the part of the Peten government, they returned to their home so beautifully situated, where lavish nature offers the inhabitants every blessing, — if they are not otherwise harassed. Here, too, travellers find lodging in an open *galeron* near the huts of the little hamlet.

From Macanché to the east end of the great Lake of Peten-Itza the distance is barely three leagues and the oblong Lake of Sácpeten (Lake of the White Island) lies hidden in the forest on the right.

A short distance from the Lake of Peten-Itza, the traveller may turn either to the right to the huts of Remate or to the left to the halting-place of Ixlúk (*Iš-lúk*, clay), where an open hut again affords shelter from rain and sun. He turns to whichever place he thinks can furnish him with a cayuco; and, in either case, a short distance from Ixlúk, the pack-animals must turn aside to the left in order by a wide detour to reach the halting-place on the peninsula, exactly opposite the island city, where the luggage can be unloaded. He who decides on Remate paddles along the northern shore, making short cuts where possible from one point of land to the other. He who decides on Ixlúk must paddle along the southern shore, likewise cutting off distances where it is possible. On both routes every precaution should be taken. When the wind is too strong it is better to wait until the danger is past. Even with fast rowing and short intervals of rest, fully twelve hours are needed to reach the desired goal, — the island city.

The voyage is especially romantic and beautiful by moonlight or by soft starlight in the stillness and coolness of the night. While the weather-hardened, taciturn Indians of San José or San Andrés bend to their paddles and the cool water ripples and the stars in the dark firmament twinkle full of mystery, an indescribable feeling of melancholy involuntarily comes over one while pondering on the often hard and thankless life of these representatives of a once great race now so rapidly disappearing.

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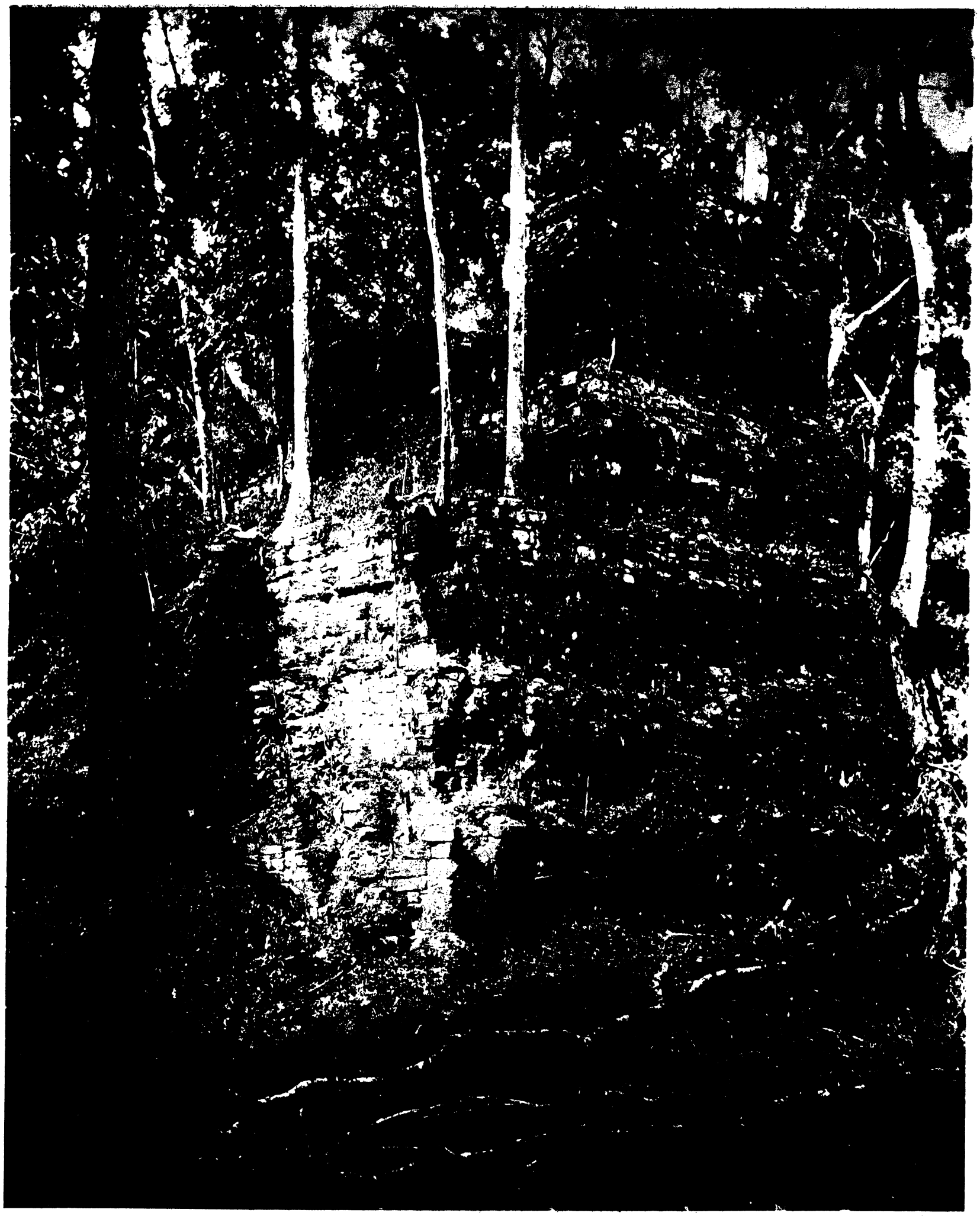

TÓPOXTÉ: MAIN TEMPLE.

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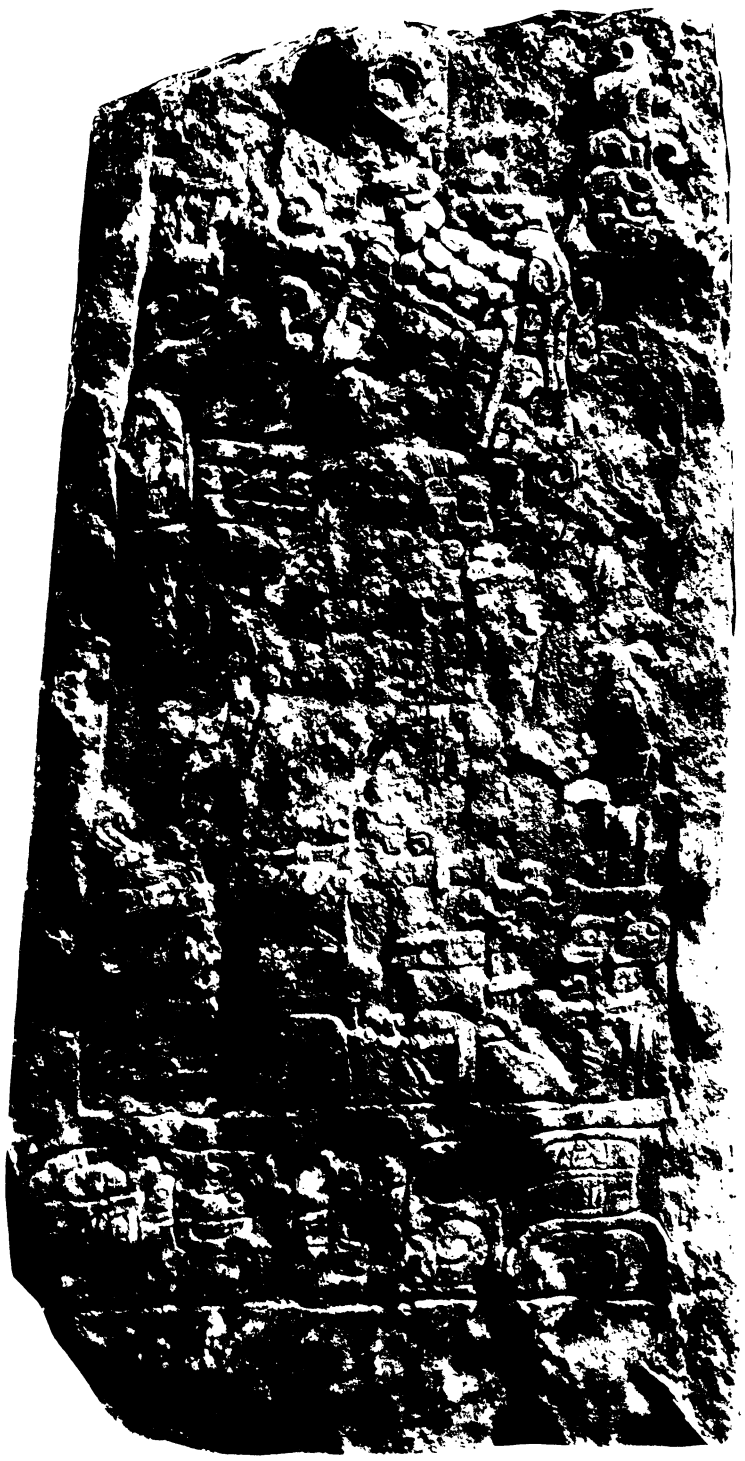
1, YĀXHÁ: STELA 1, WEST SIDE.



2, YĀXHÁ: STELA 2, WEST SIDE.

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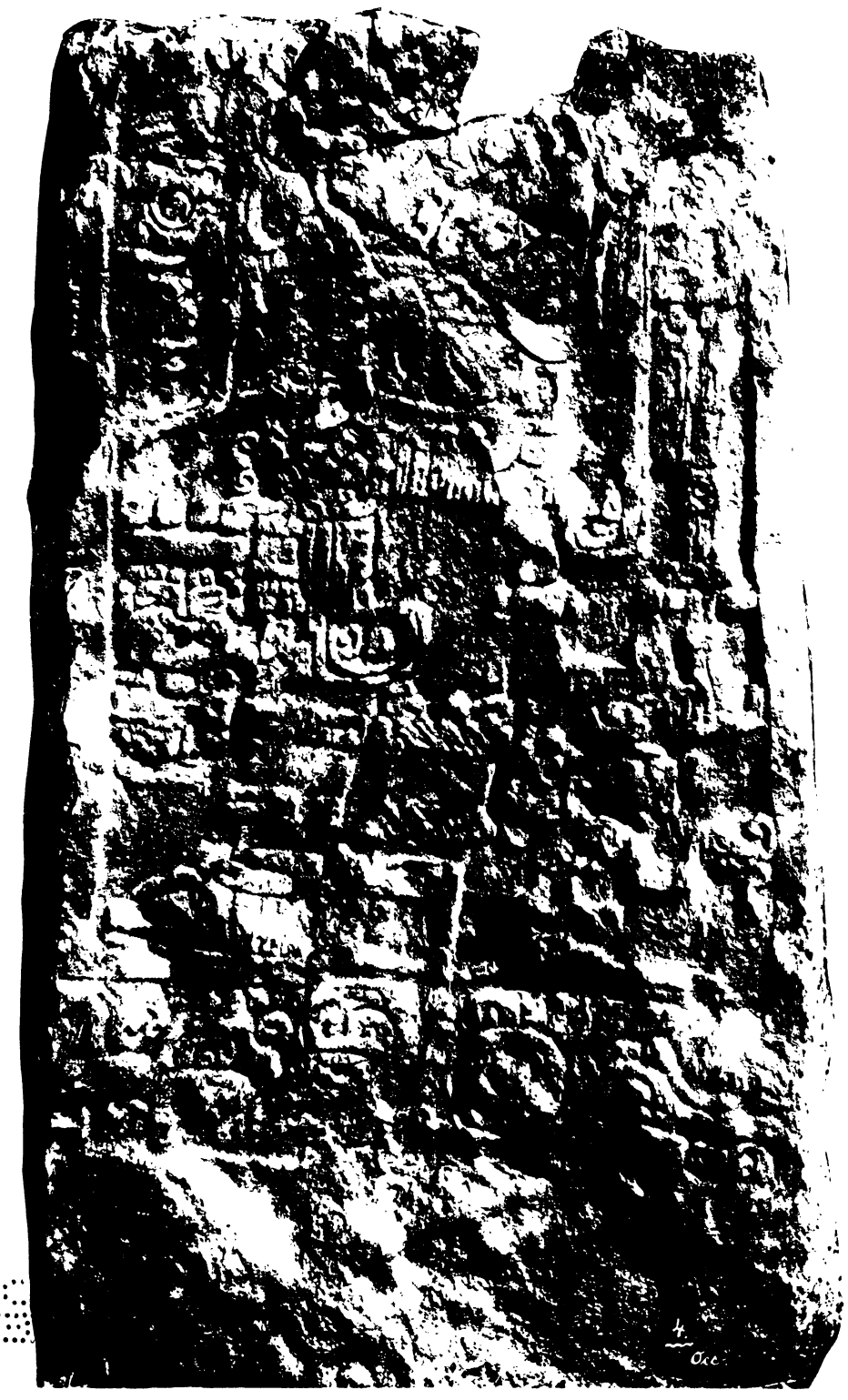

1. YAXHÁ: STELA 4, WEST SIDE.

2. YAXHÁ: STELA 5, WEST SIDE.

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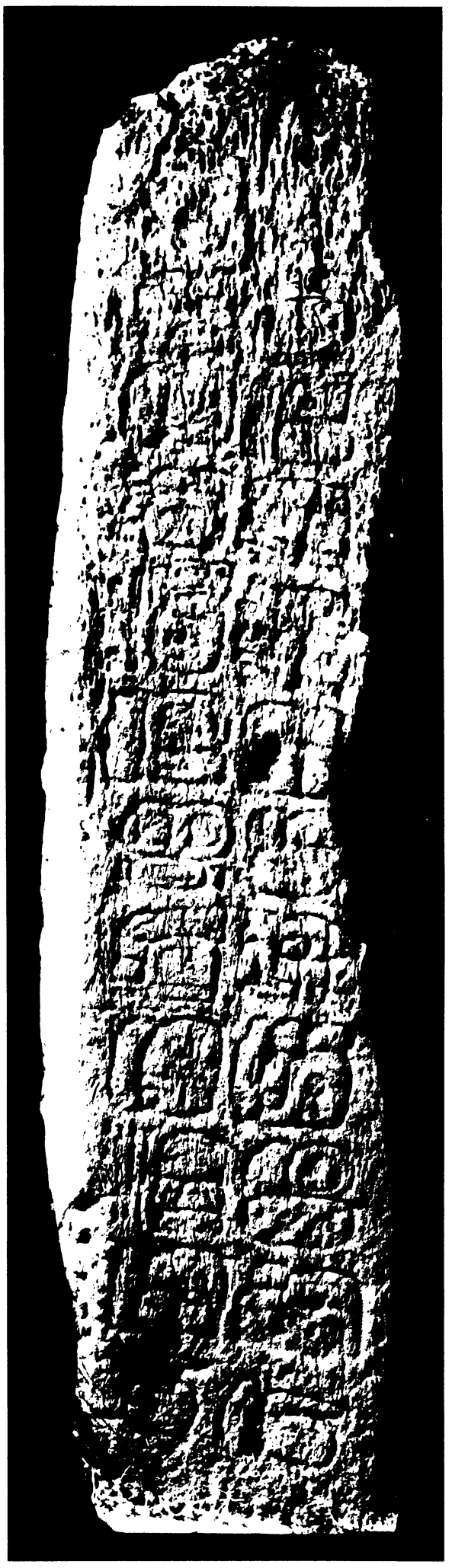
1, YĀXHÁ: STELA 6, NORTH SIDE.



2, YĀXHÁ: STELA 6, EAST SIDE.

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1. YÄXHÁ: STELA 10.

2. BENQUE VIEJO: ALTAR.

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BENQUE VIEJO: STELA.

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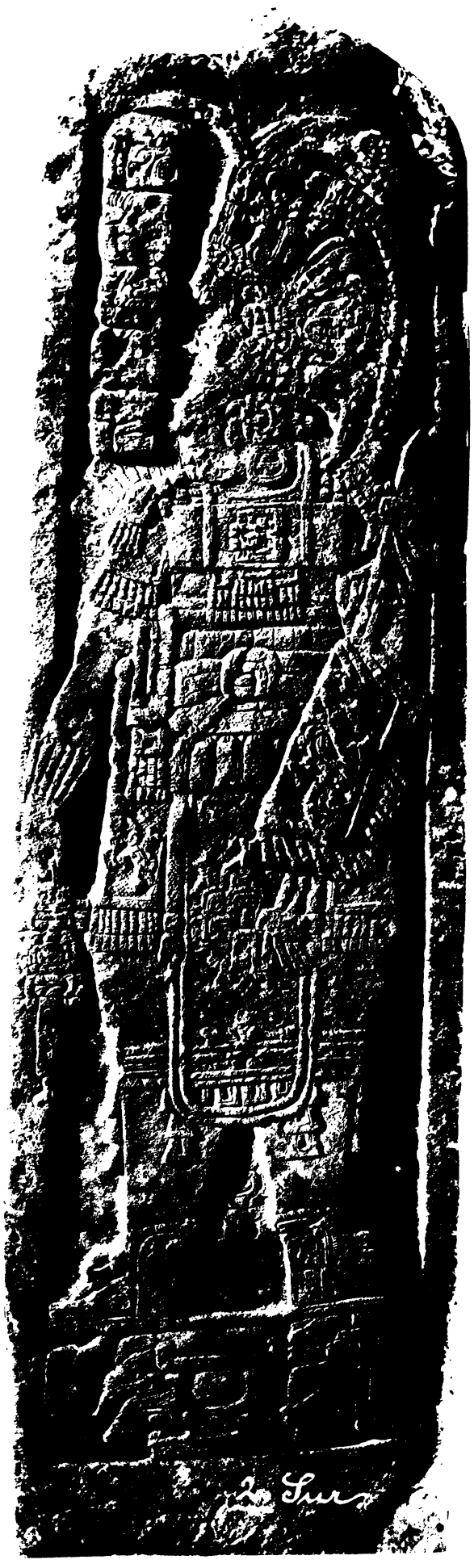
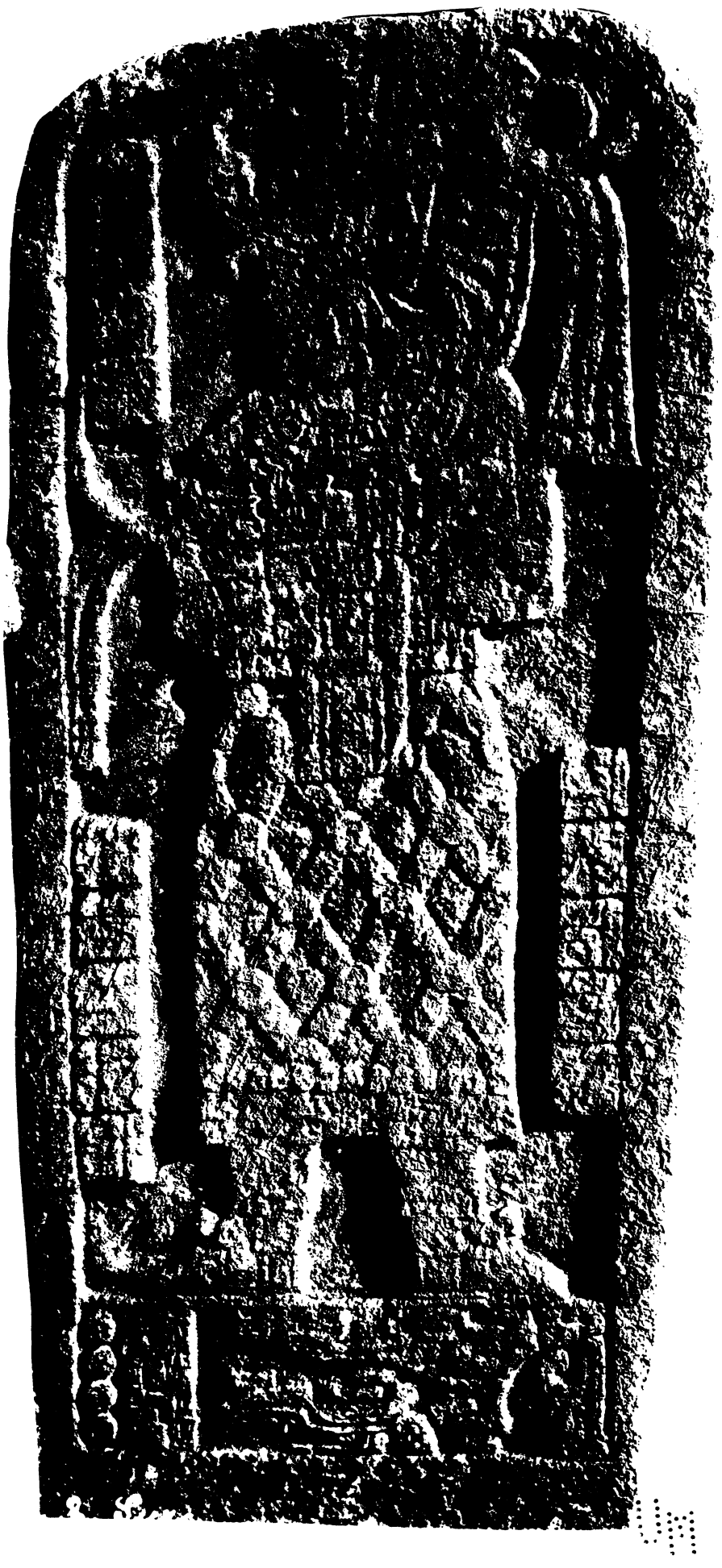


1, NARANJO: STELA 2, SOUTH SIDE.



2, NARANJO: STELA 3, SOUTH SIDE.

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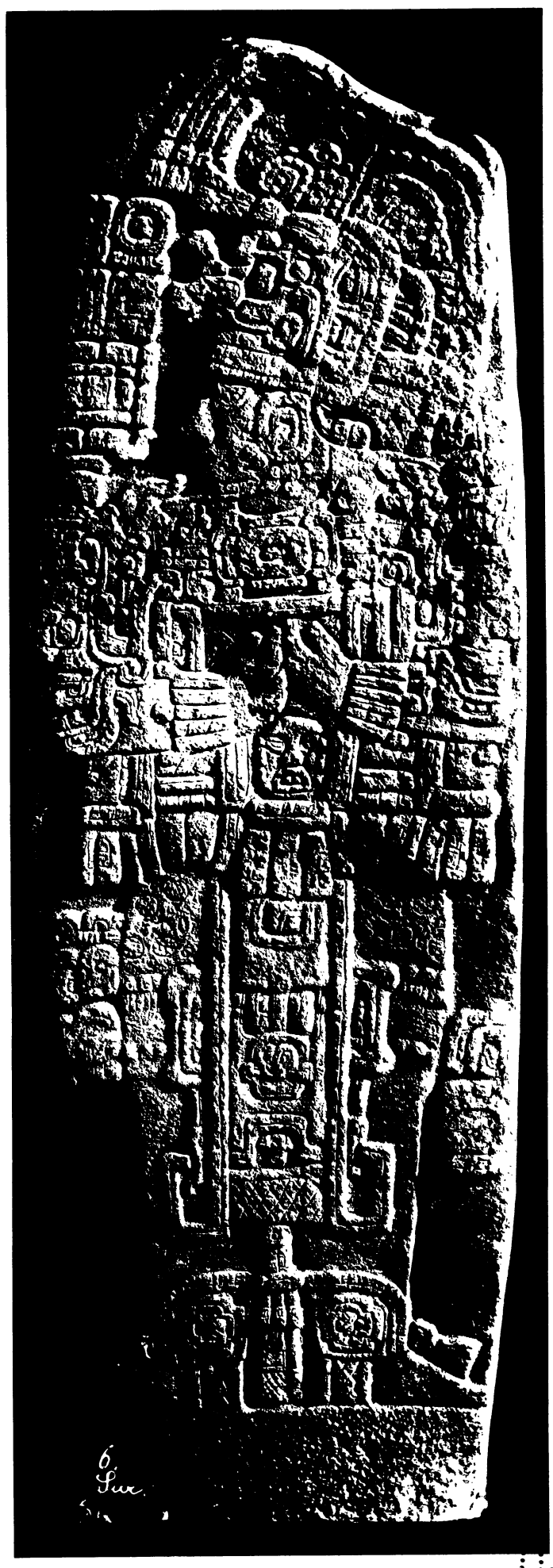
1, NARANJO: STELA 5, NORTH SIDE.



2. NARANJO: STELA 6. SOUTH SIDE.

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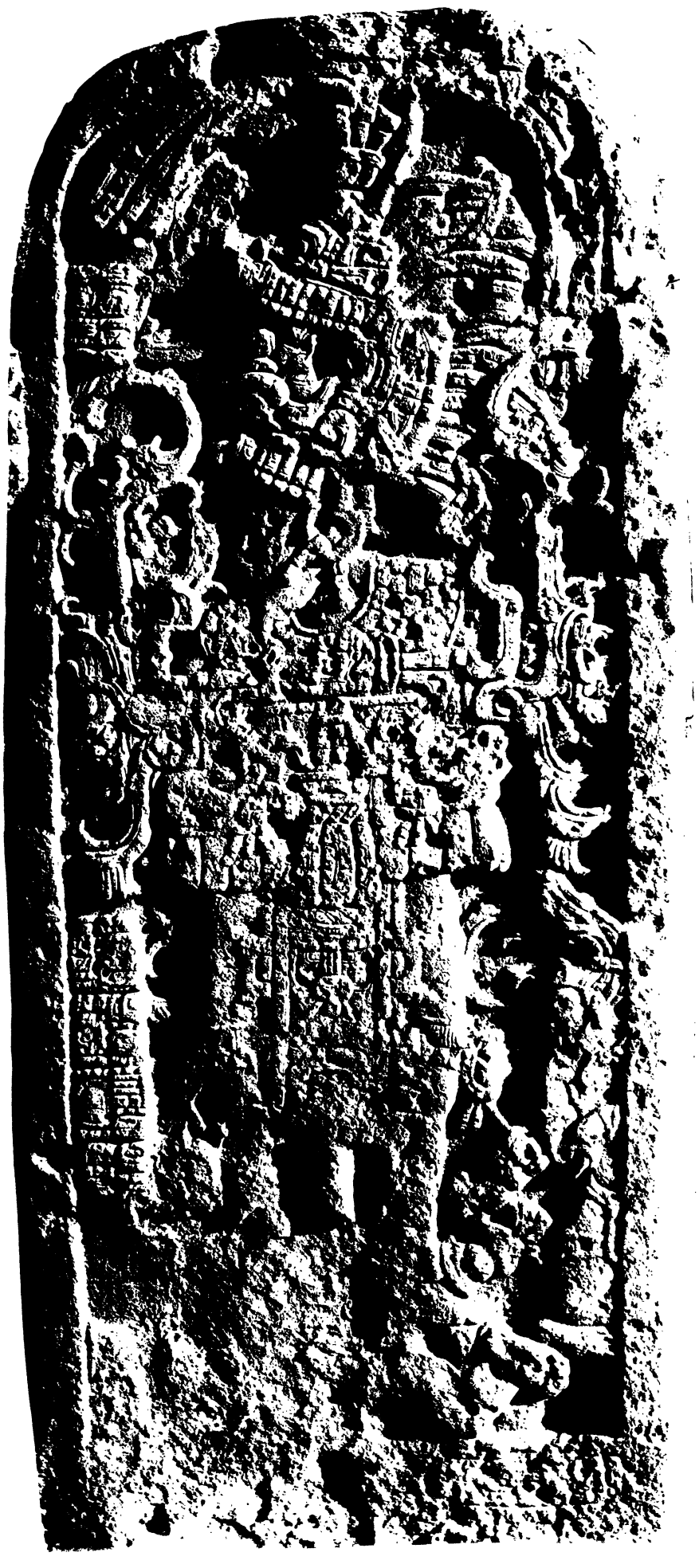

1, NARANJO: STELA 7, SOUTH SIDE.

2, NARANJO: STELA 9, WEST SIDE.

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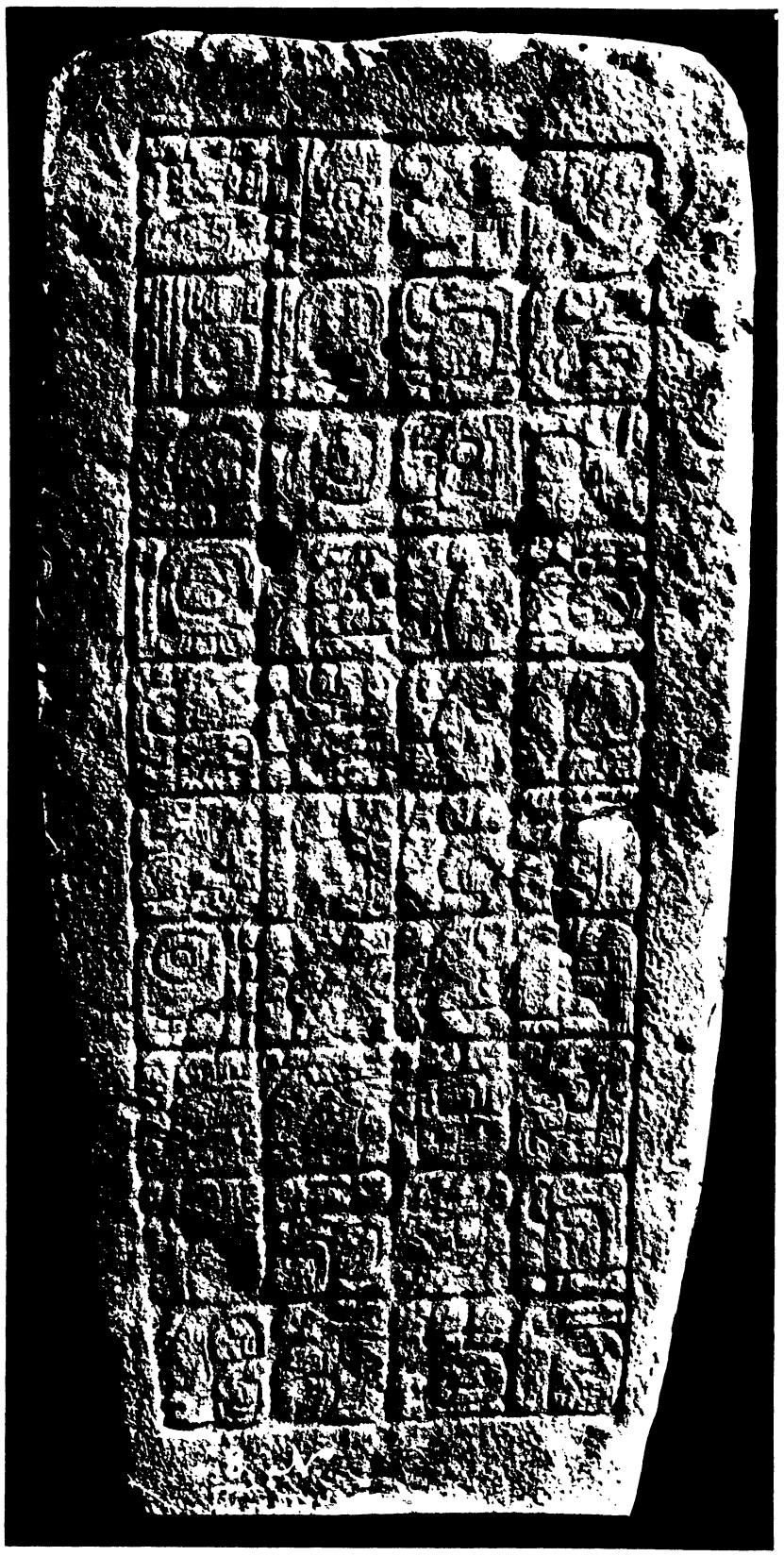

1, NARANJO: STELA 8, NORTH SIDE.

2, NARANJO: STELA 8, SOUTH SIDE.

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1. STEPS II AND III.

2, INSCRIPTION 11.

3, INSCRIPTION 12.

NARANJO: MONUMENTAL STAIRWAY.

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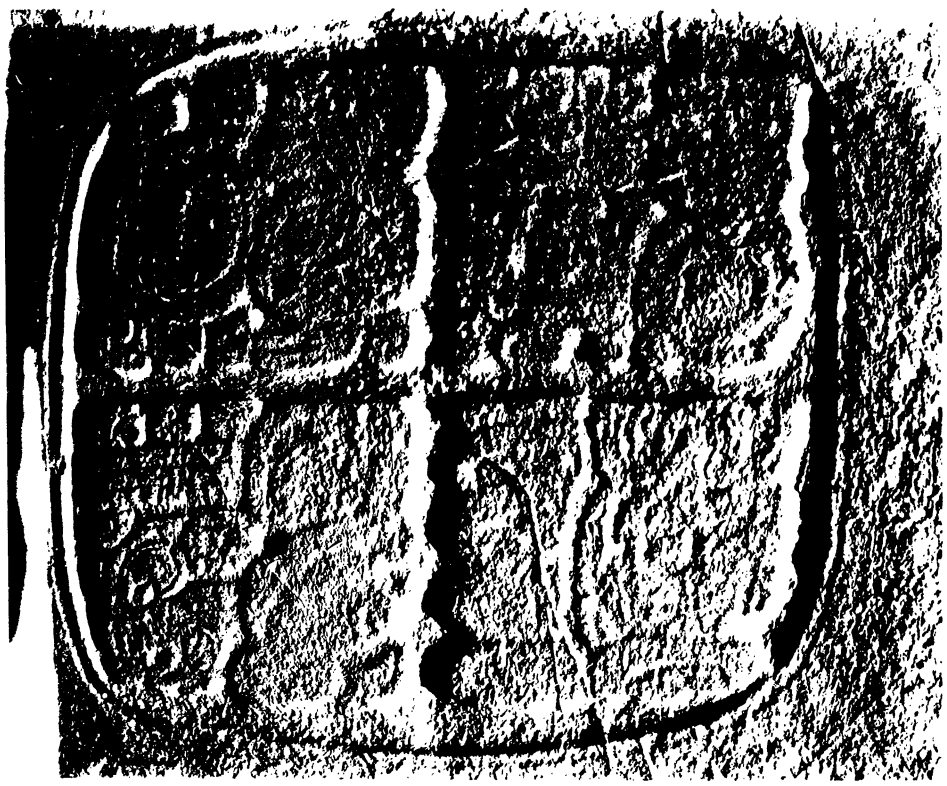

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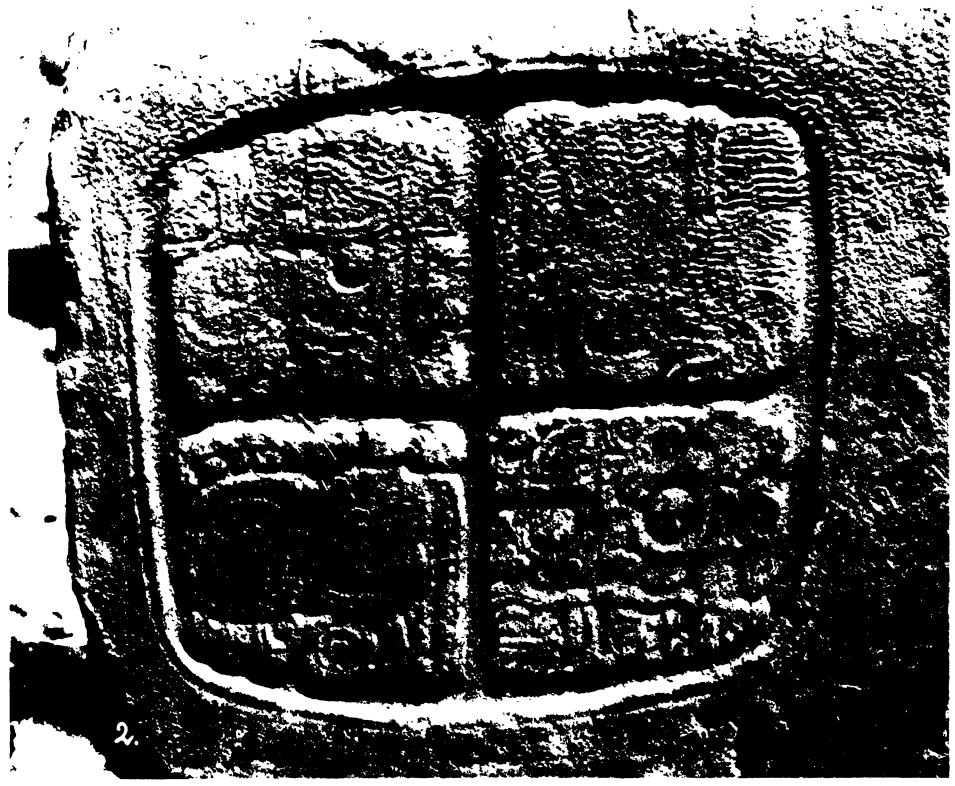

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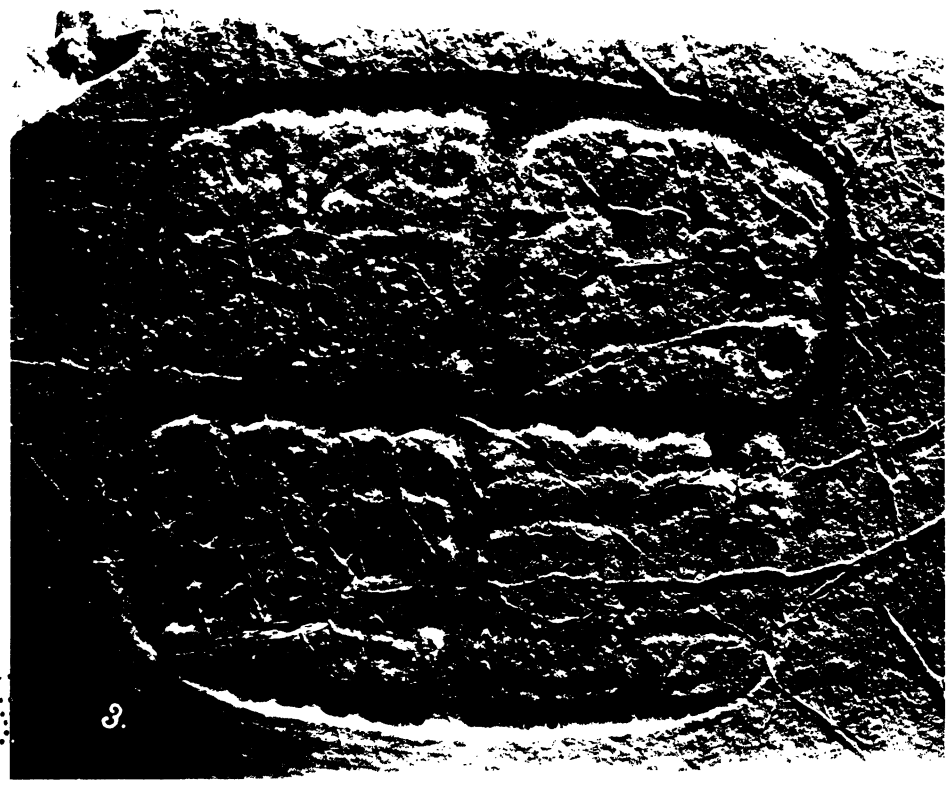

3. INSCRIPTION 3.

4. INSCRIPTION 4.

NARANJO: MONUMENTAL STAIRWAY.

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NARANJO: MONUMENTAL STAIRWAY, INSCRIPTION 5.

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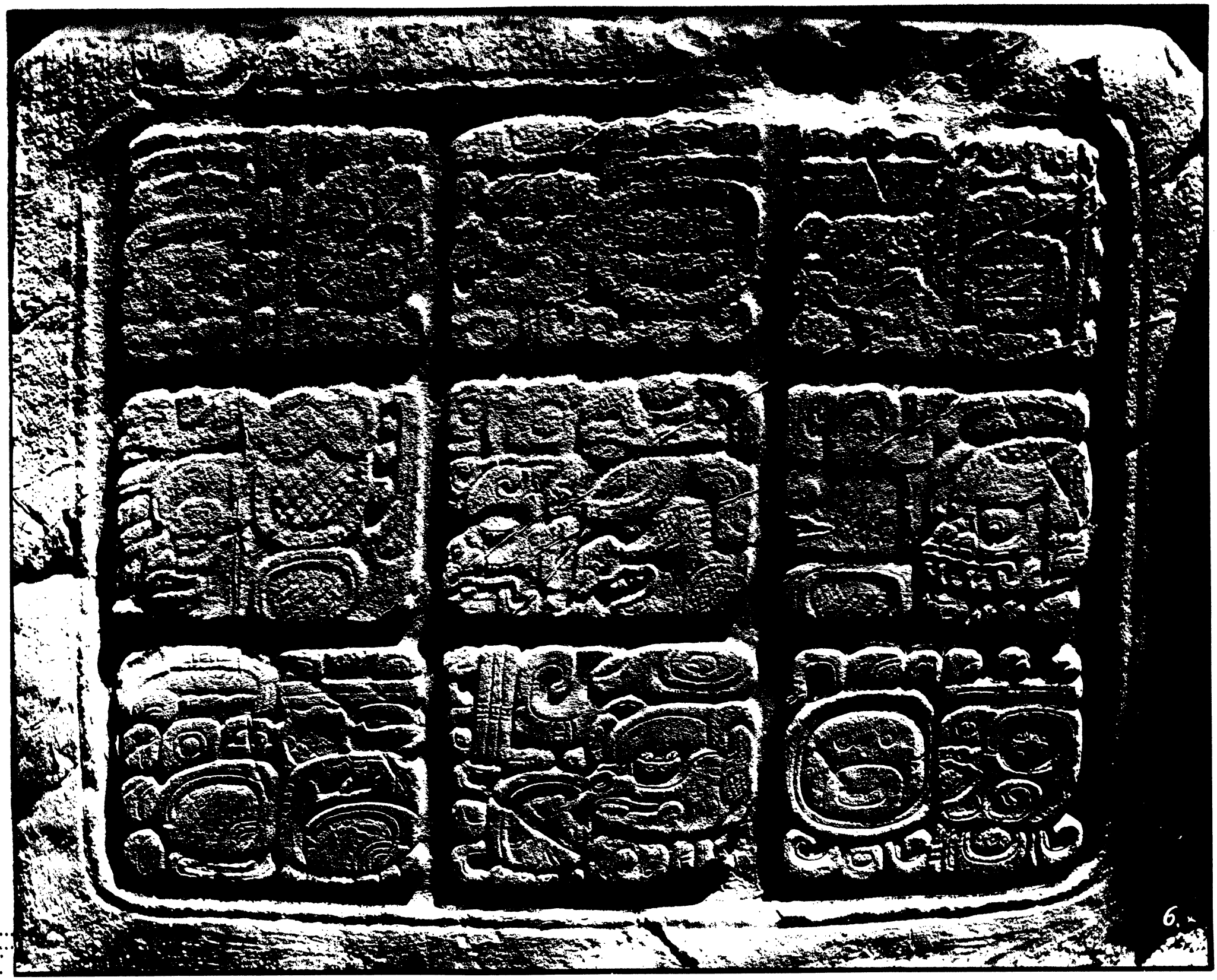

NARANJO: MONUMENTAL STAIRWAY, INSCRIPTION 6.

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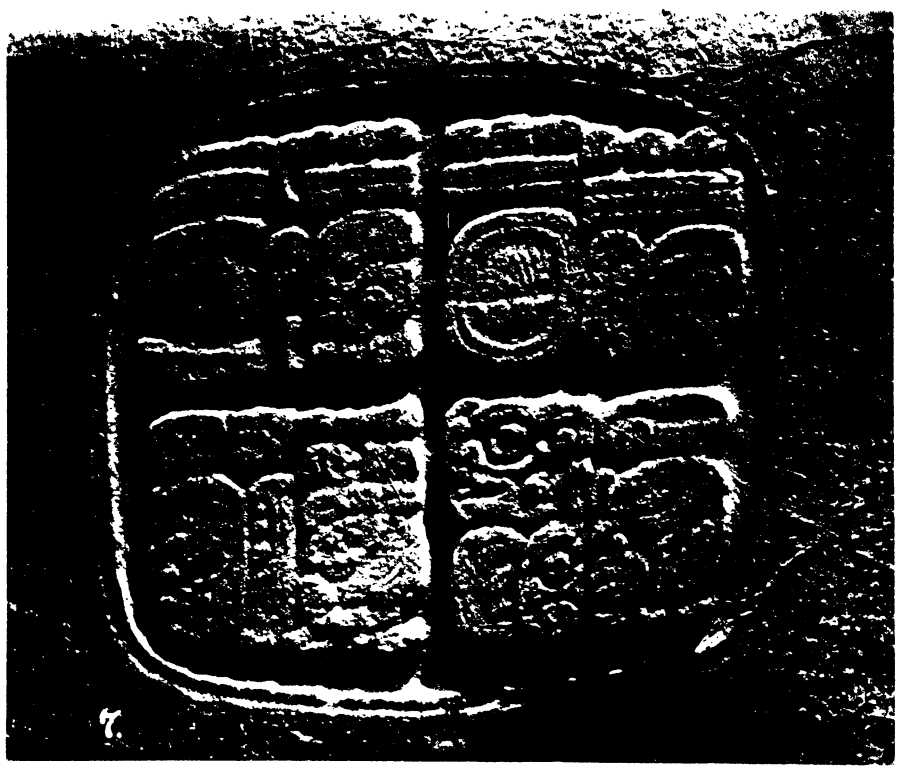
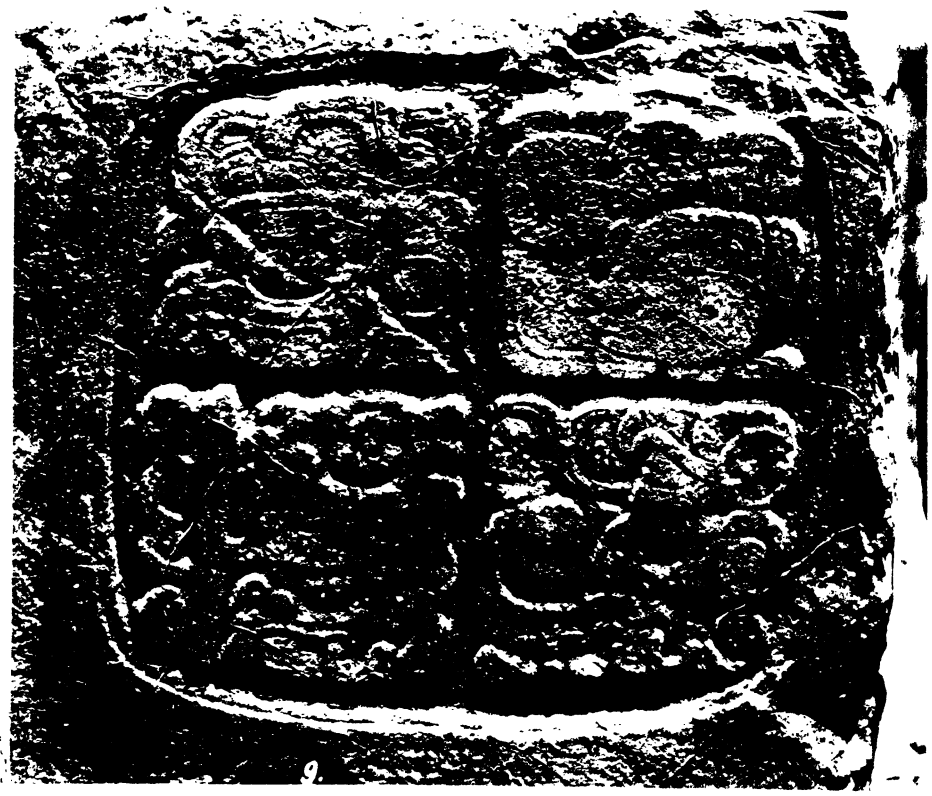


1. Inscription 7.

2. Fragment of Inscription 8.



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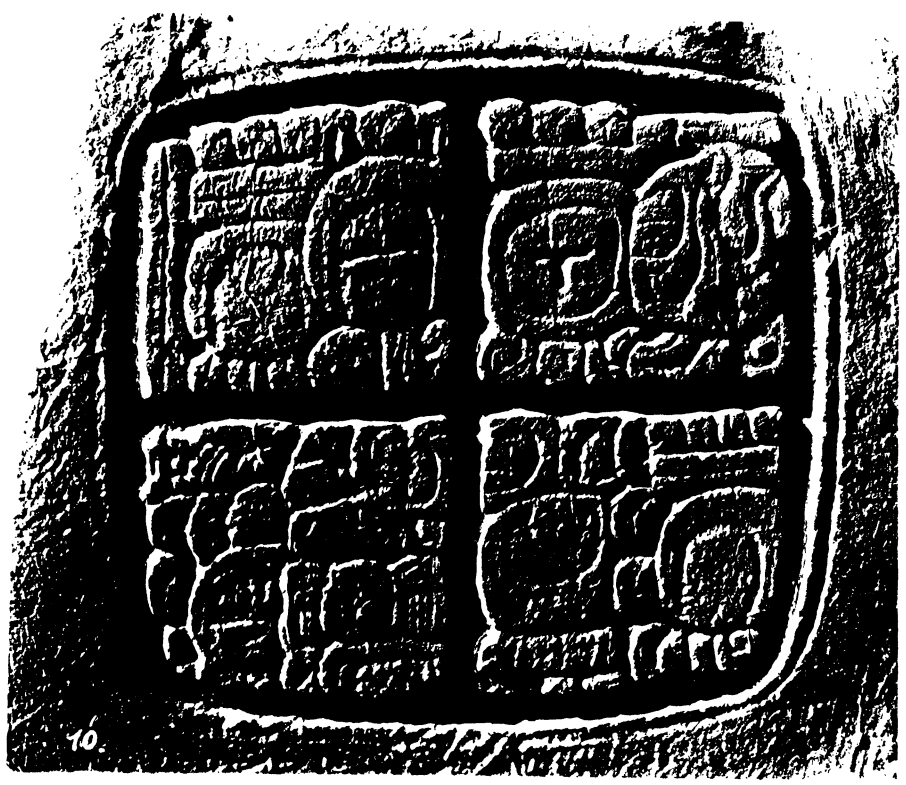

4. Inscription 10.

Naranjo: Monumental Stairway.

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NARANJO: FRAGMENT OF LINTEL.

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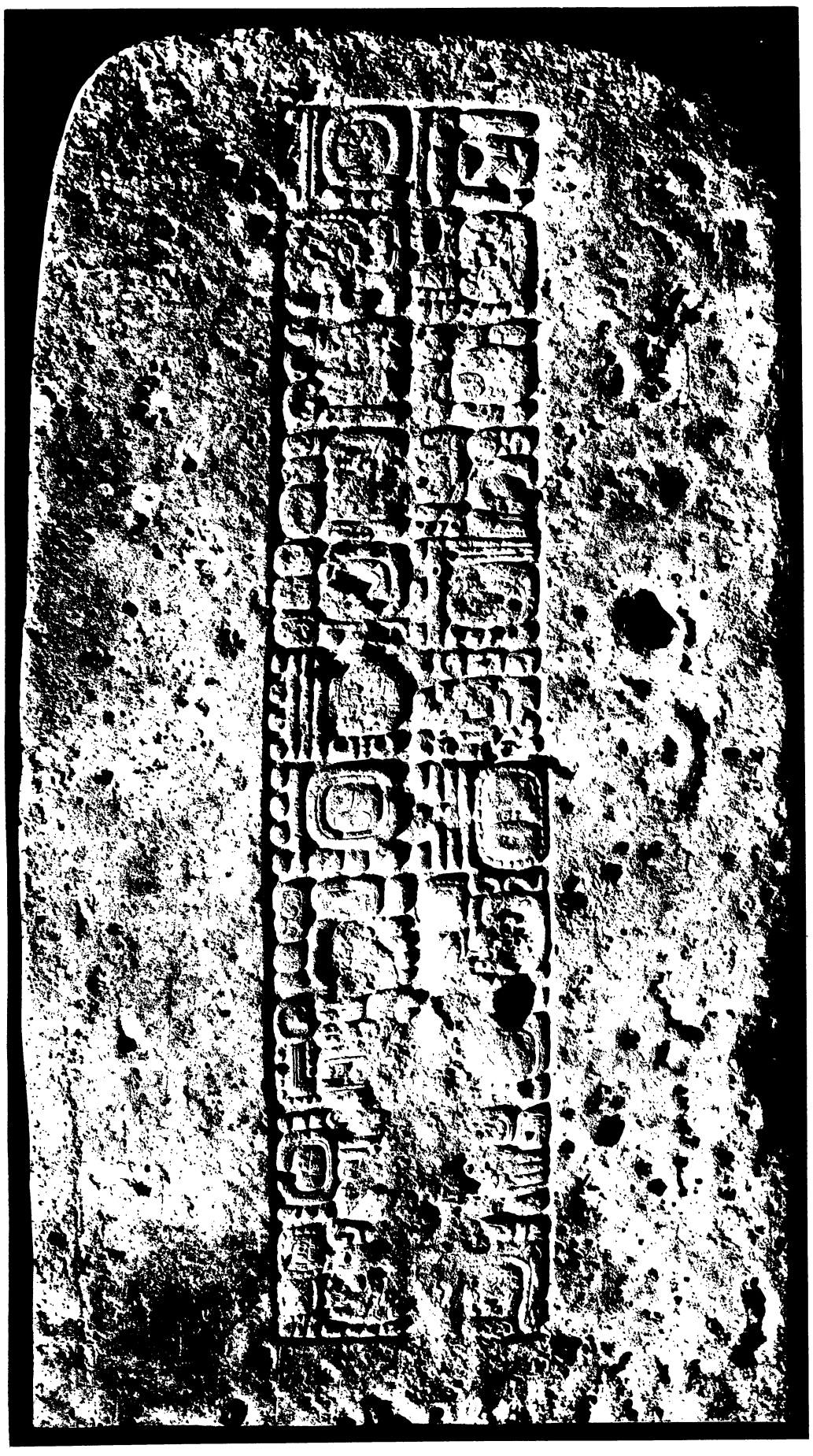

1, NARANJO: STELA 10, NORTH SIDE.

2, NARANJO: STELA 11, NORTH SIDE.

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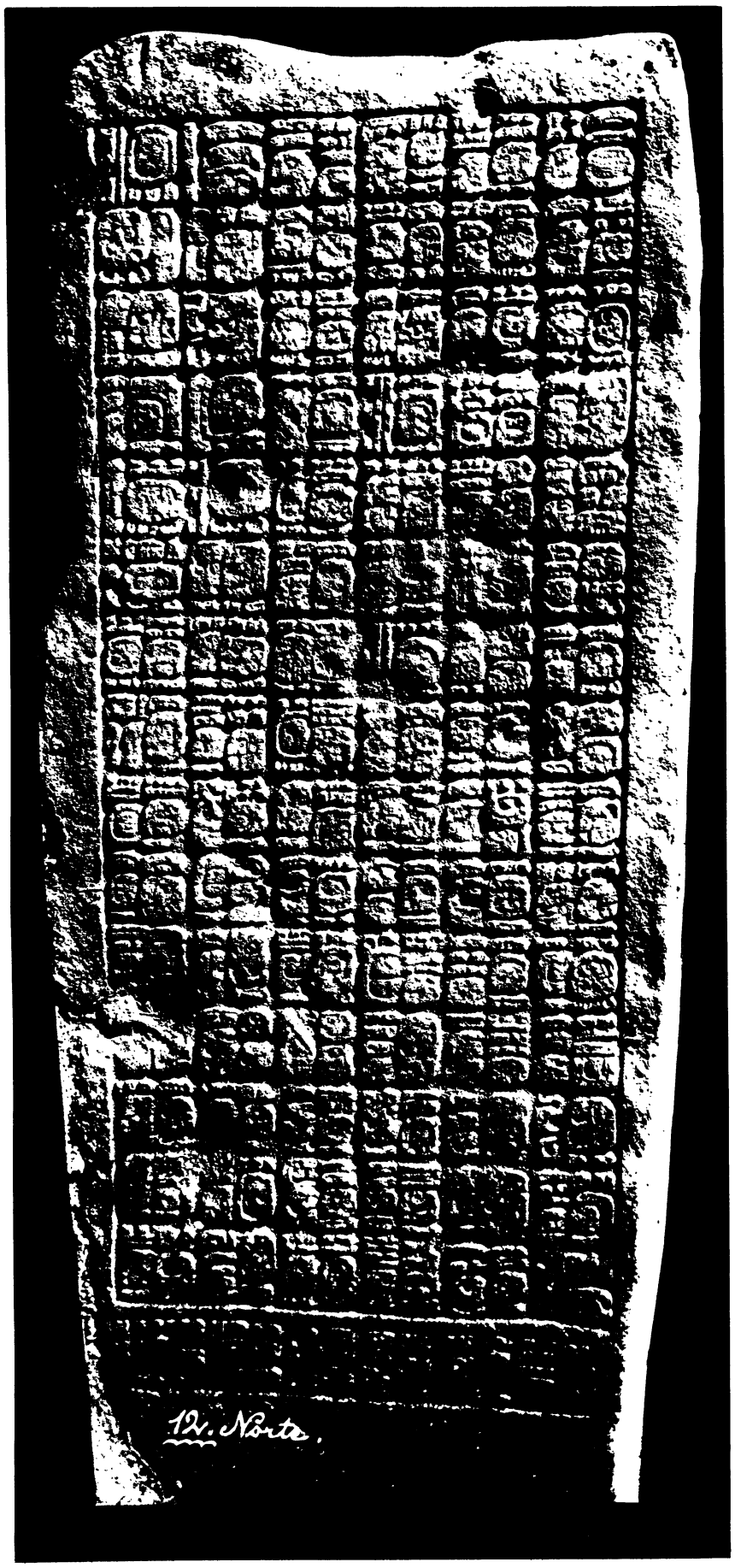

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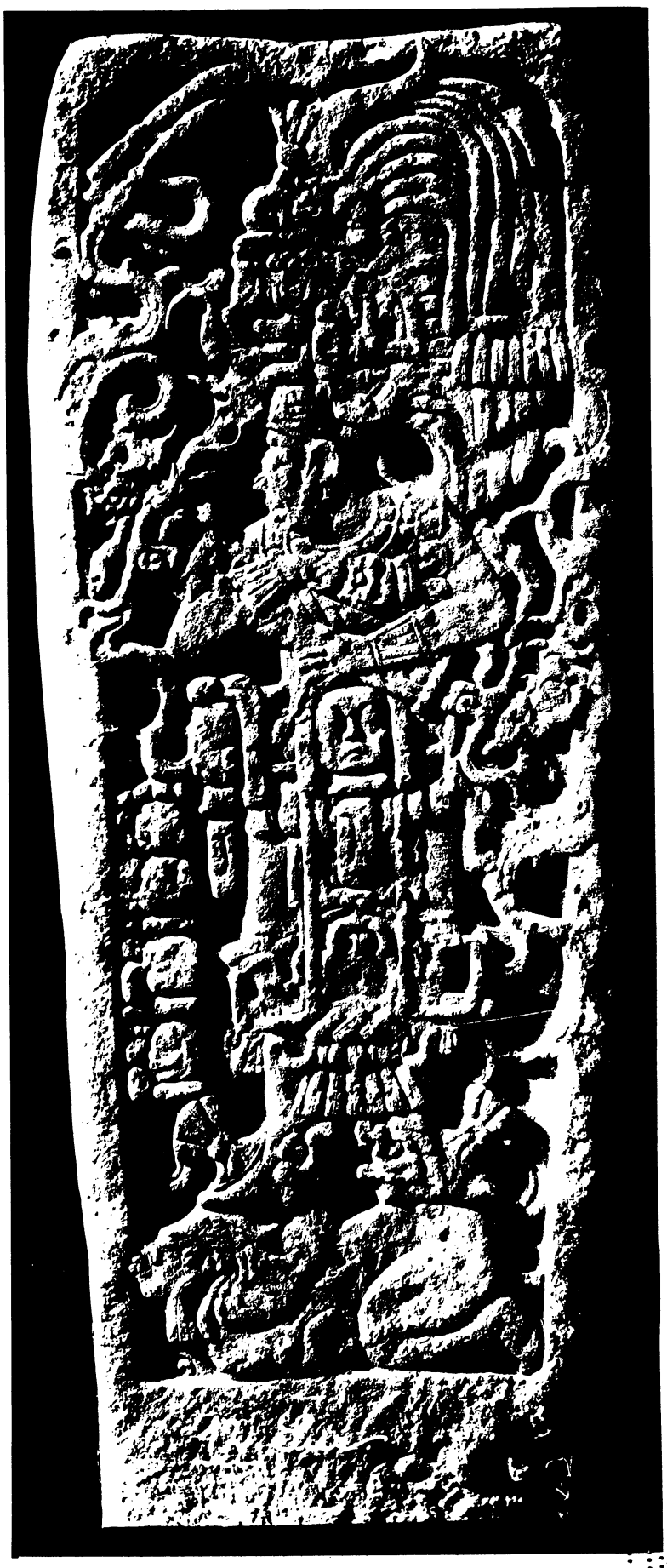

2, NARANJO: STELA 12, SOUTH SIDE.

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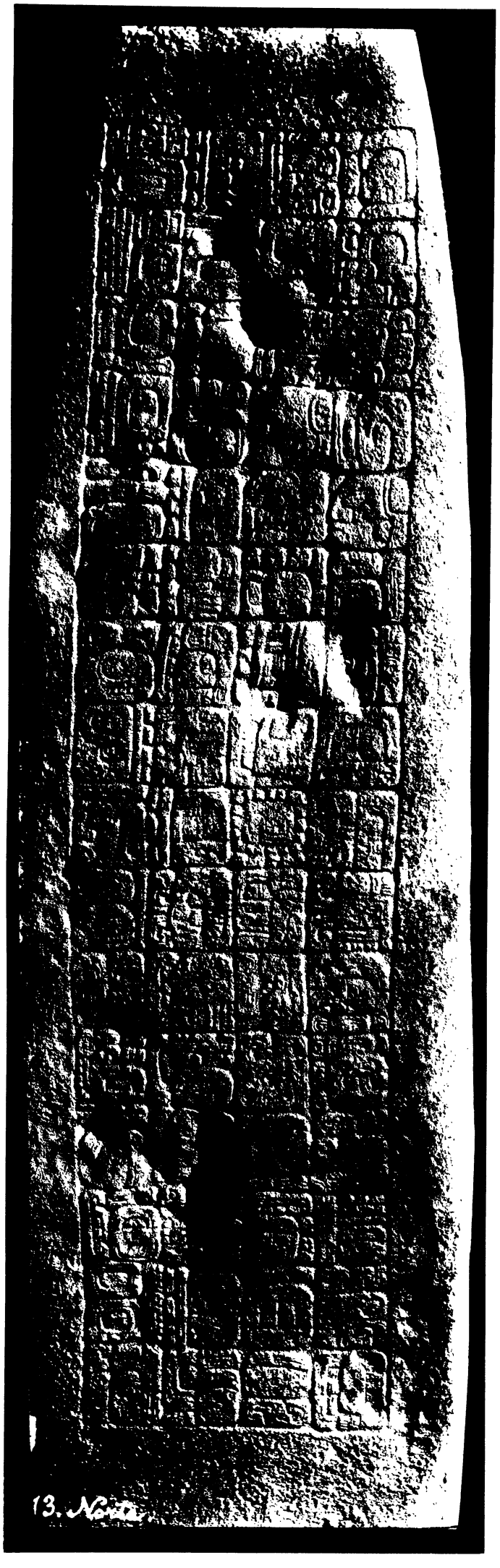

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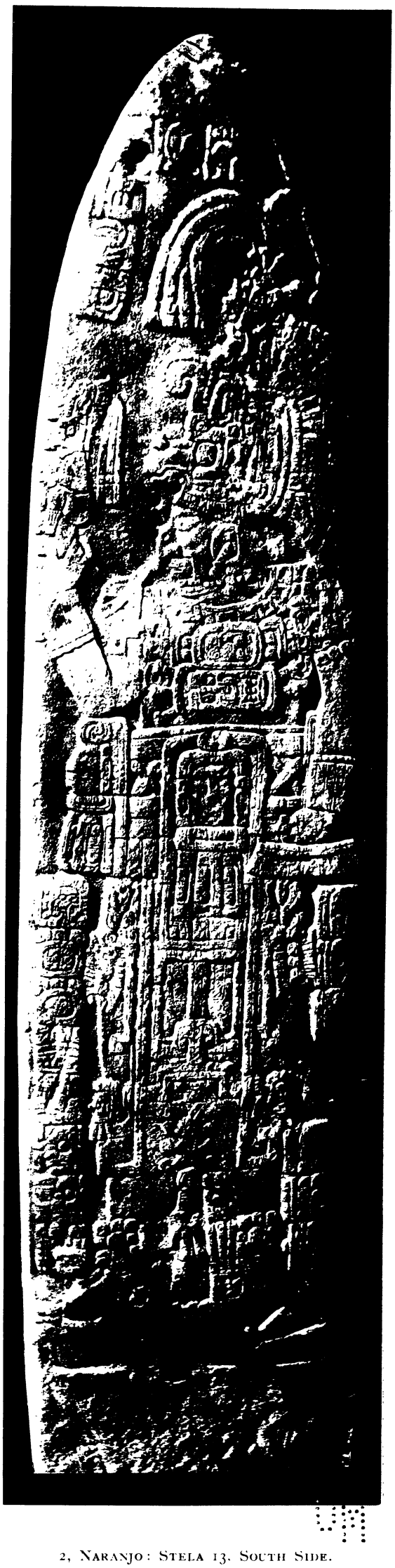

2, NARANJO: STELA 13, SOUTH SIDE.

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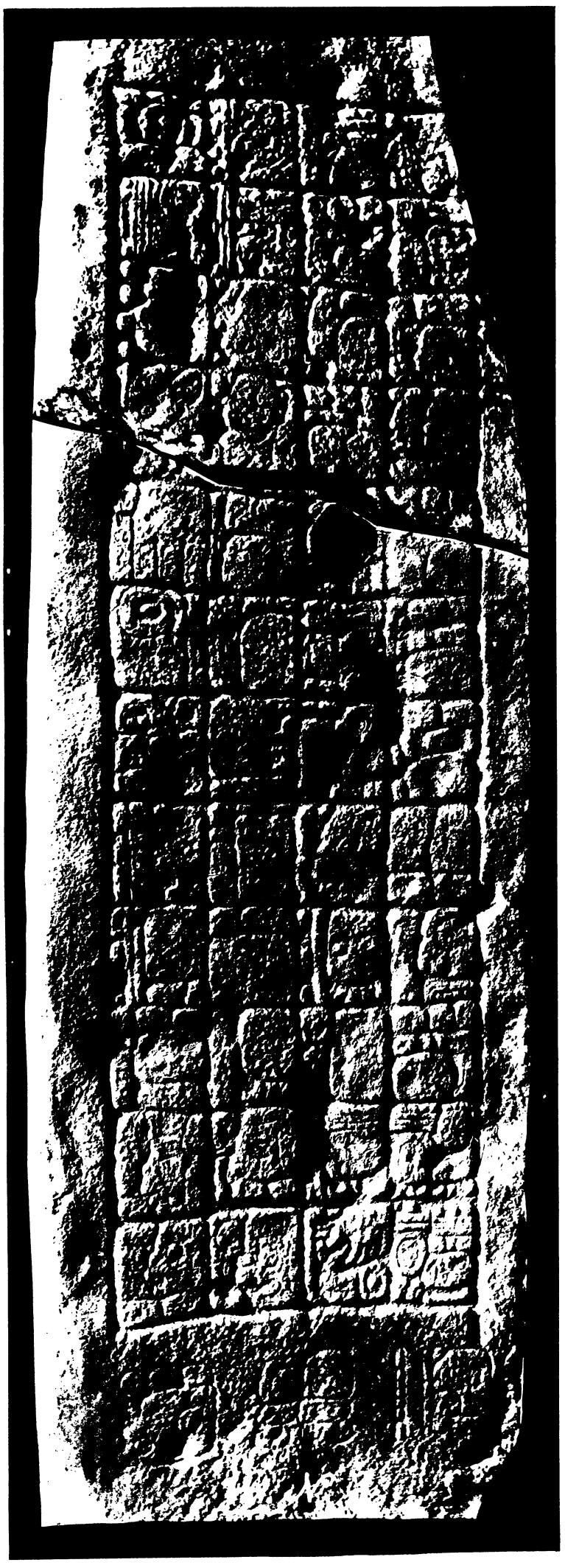
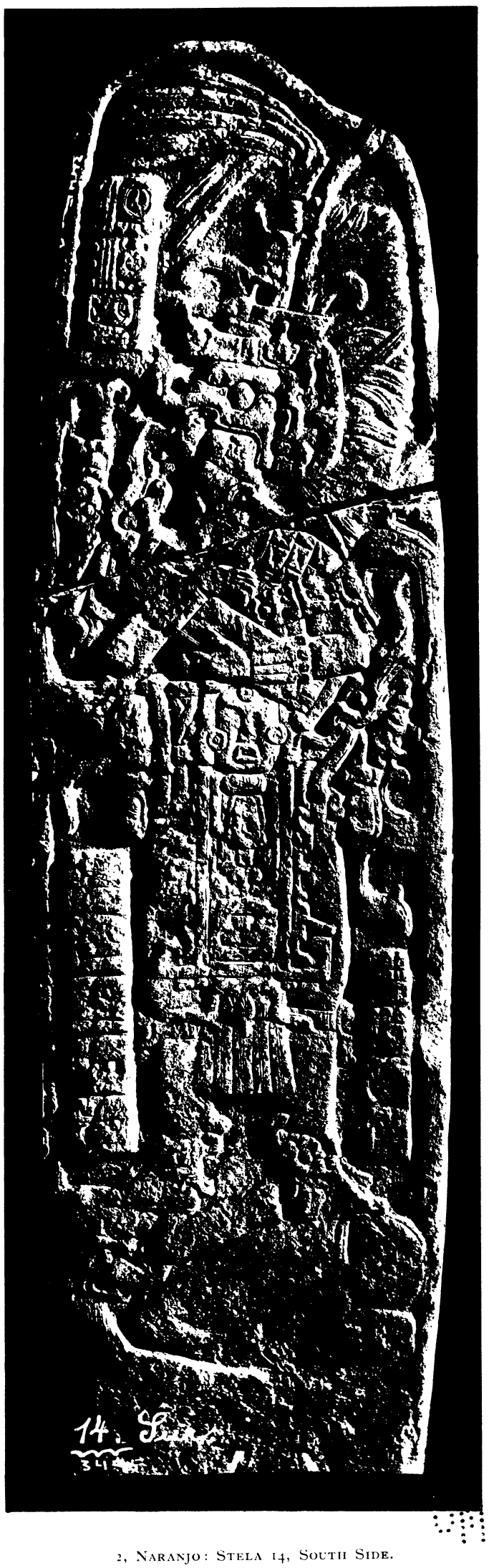


1, NARANJO: STELA 14, NORTH SIDE.



2, NARANJO: STELA 14, SOUTH SIDE.

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1, NARANJO: STELA 19, NORTH SIDE.

2, NARANJO: STELA 19, SOUTH SIDE.

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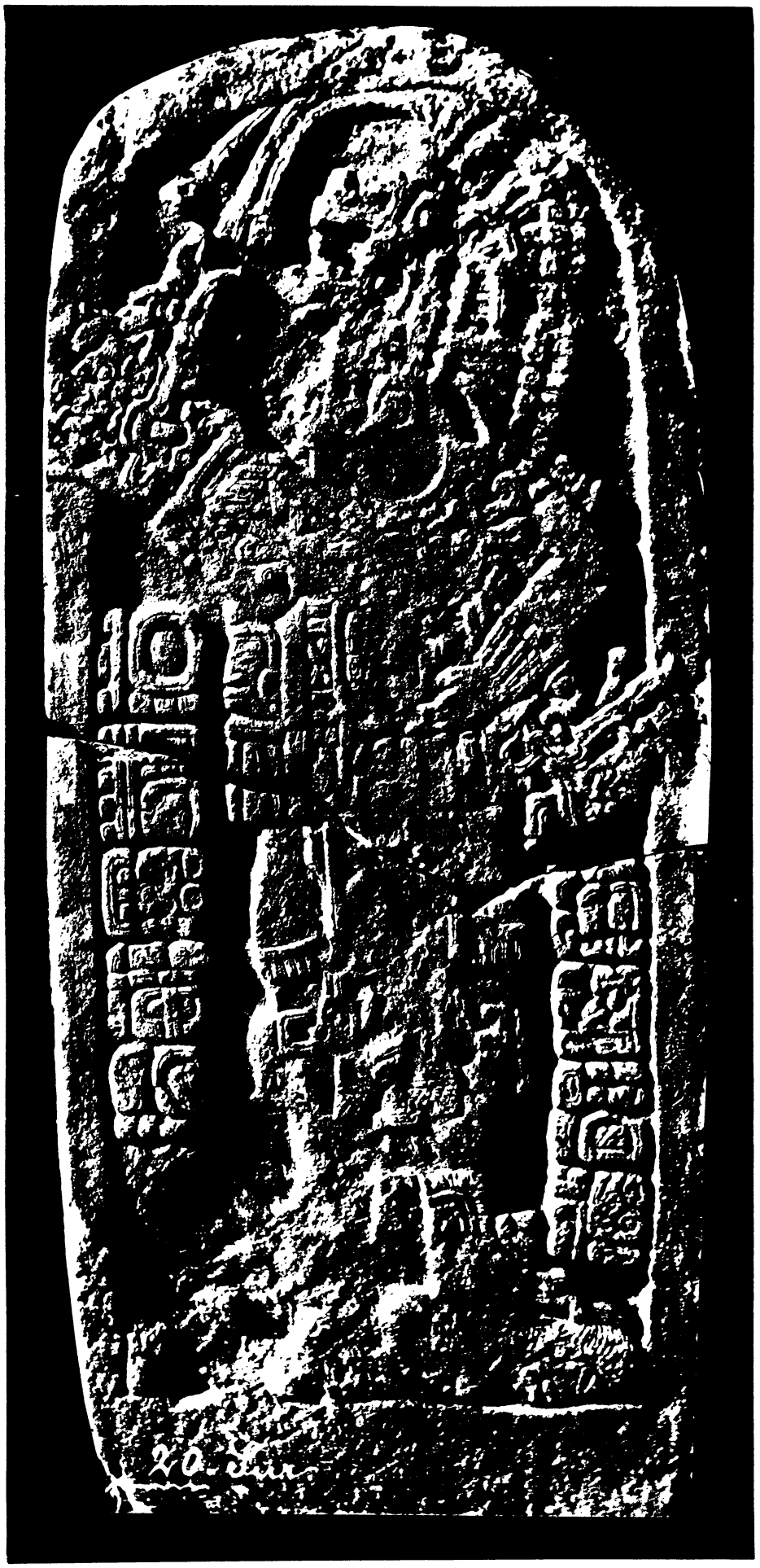

1, NARANJO: STELA 20, SOUTH SIDE.

2, NARANJO: STELA 21, SOUTH SIDE.

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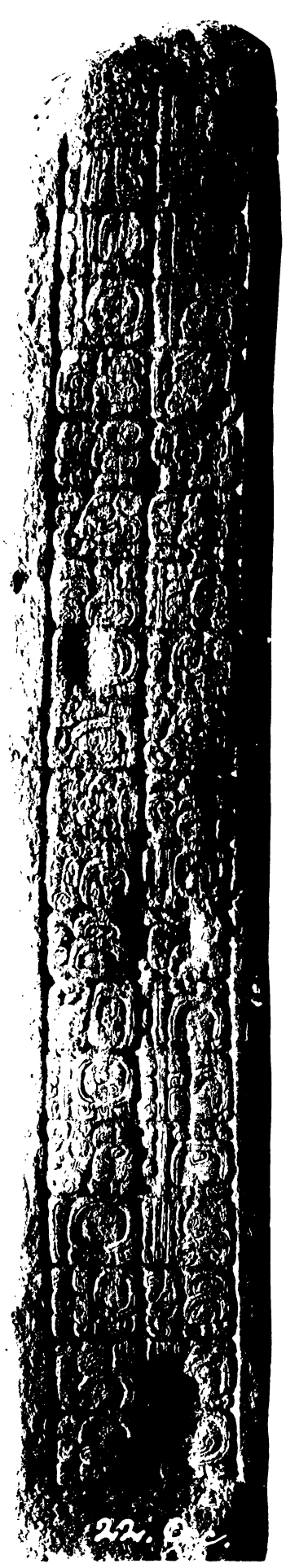

1. STELA 22, WEST SIDE.

2. STELA 22, SOUTH SIDE.

3. STELA 22, EAST SIDE.

NARANJO.

HELIOTYPE CO., BOSTON.

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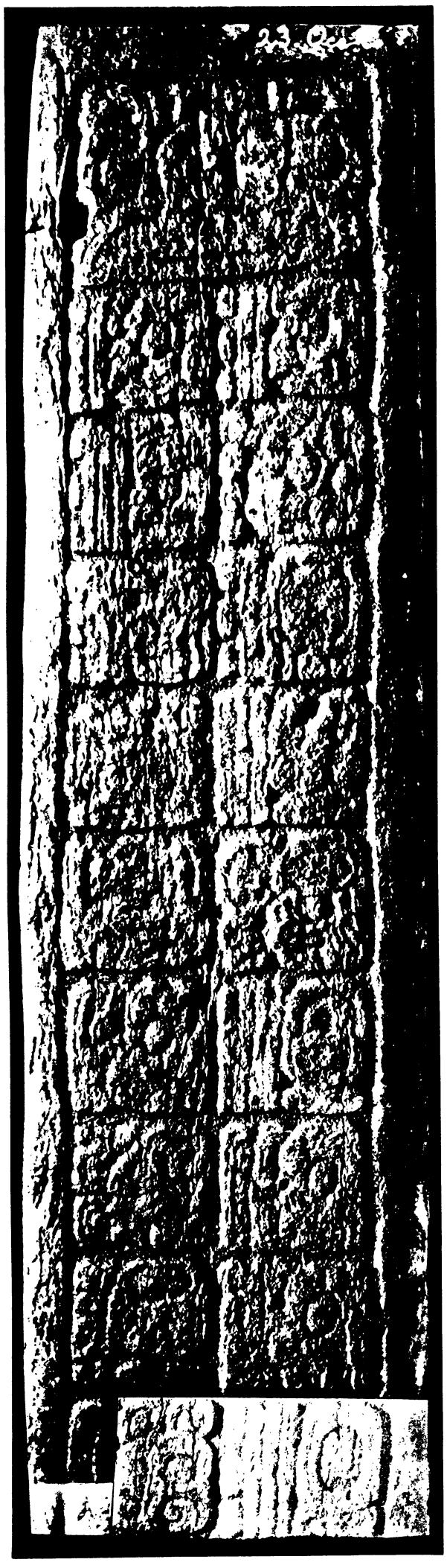

1, NARANJO: STELA 23, WEST SIDE, UPPER HALF.

2, NARANJO: STELA 23, SOUTH SIDE.

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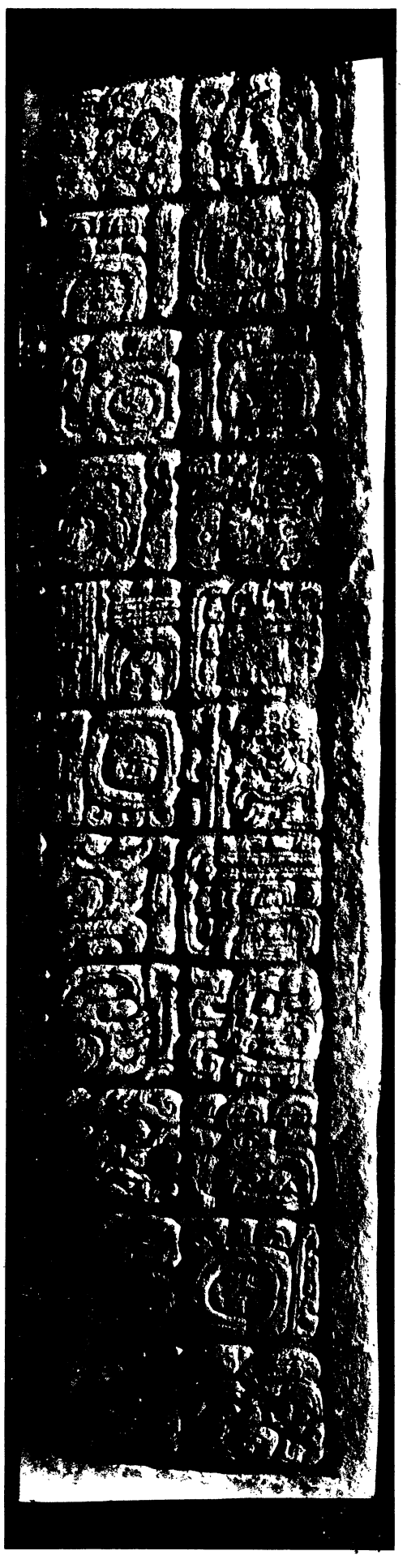
1, STELA 23, WEST SIDE.
LOWER HALF.

2. STELA 23, EAST SIDE.
UPPER HALF.



3, STELA 23, EAST SIDE.
LOWER HALF.

NARANJO.

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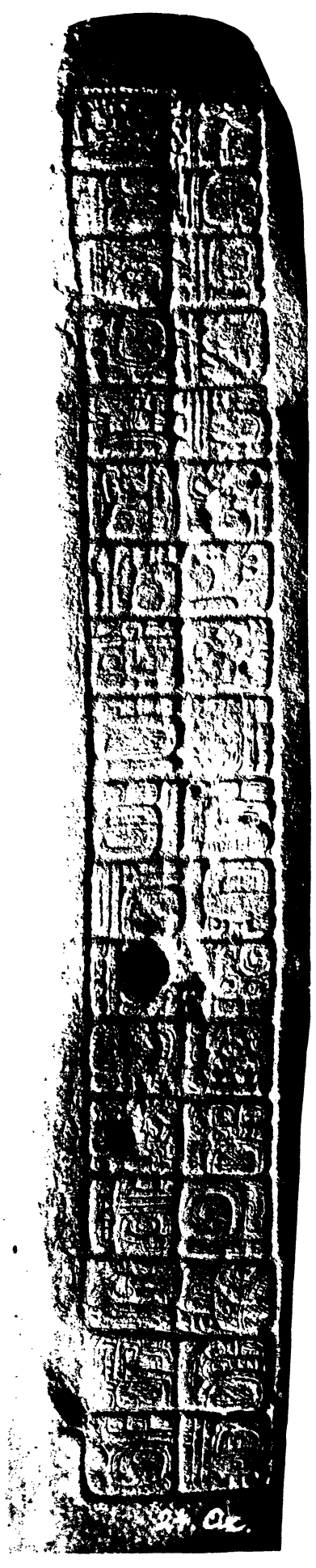
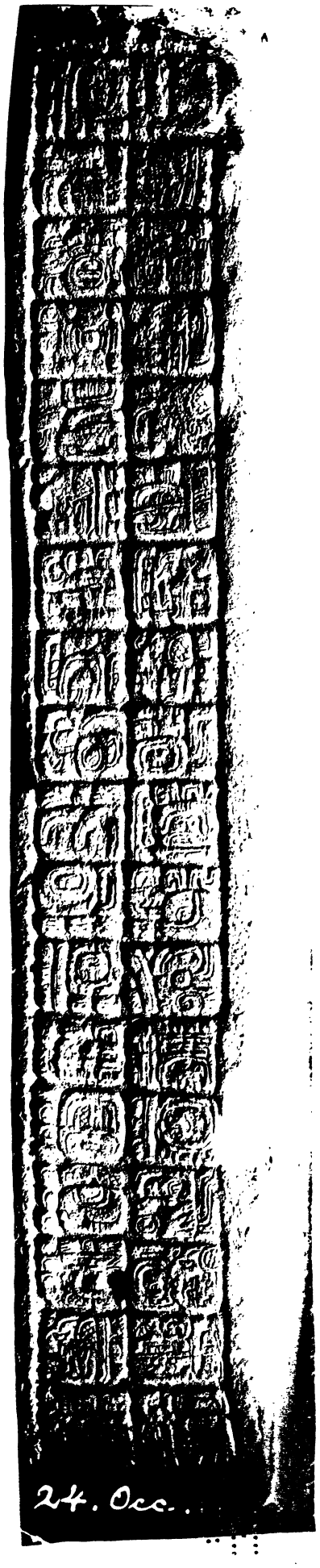
Hosted by Google



1, STELA 24, EAST SIDE.

2. STELA 24, NORTH SIDE.



3, STELA 24, WEST SIDE.

NARANJO.

HELIOTYPE CO., BOSTON.

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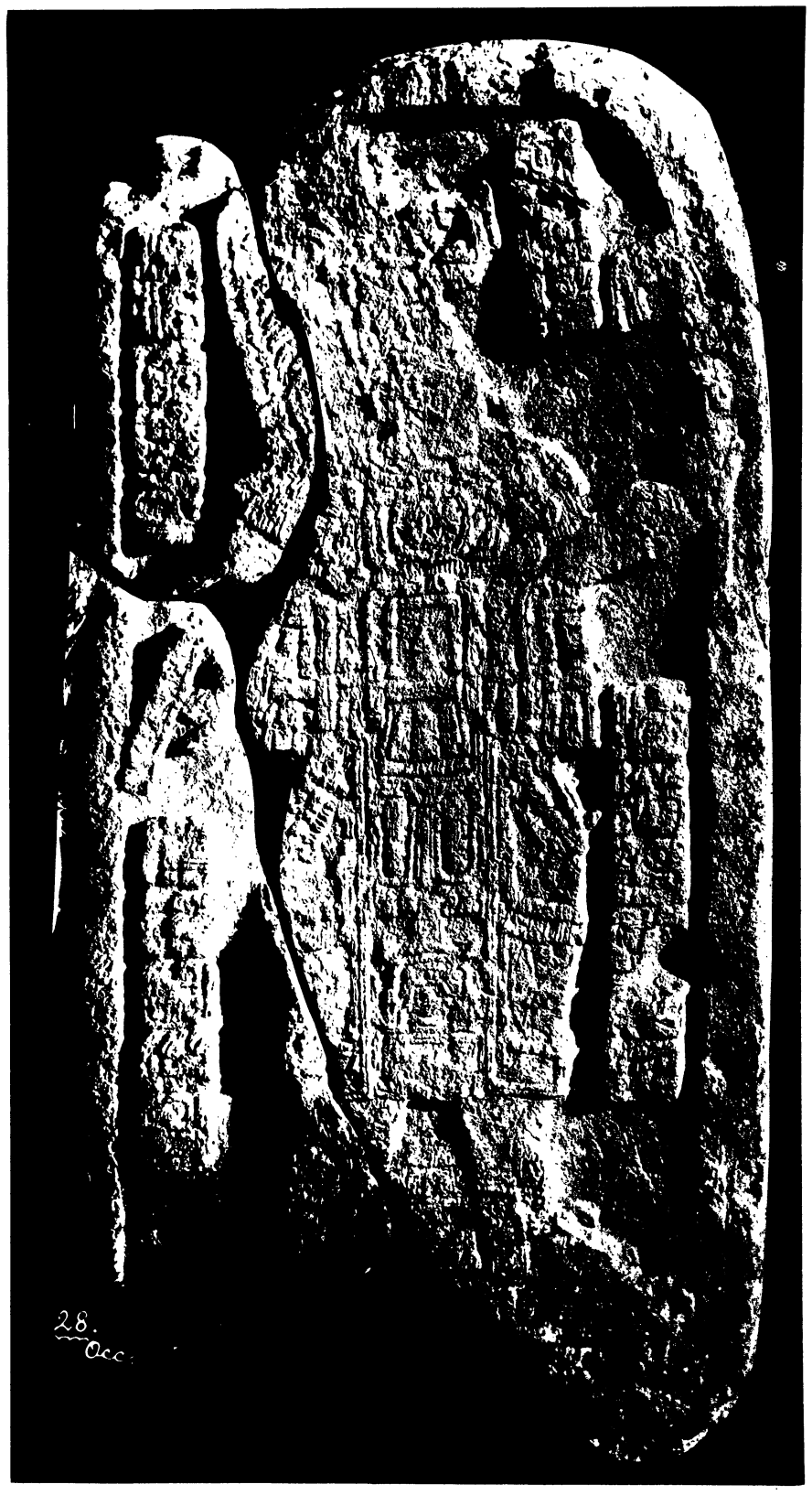
1. NARANJO: STELA 25, WEST SIDE.



2, NARANJO: STELA 28, WEST SIDE.

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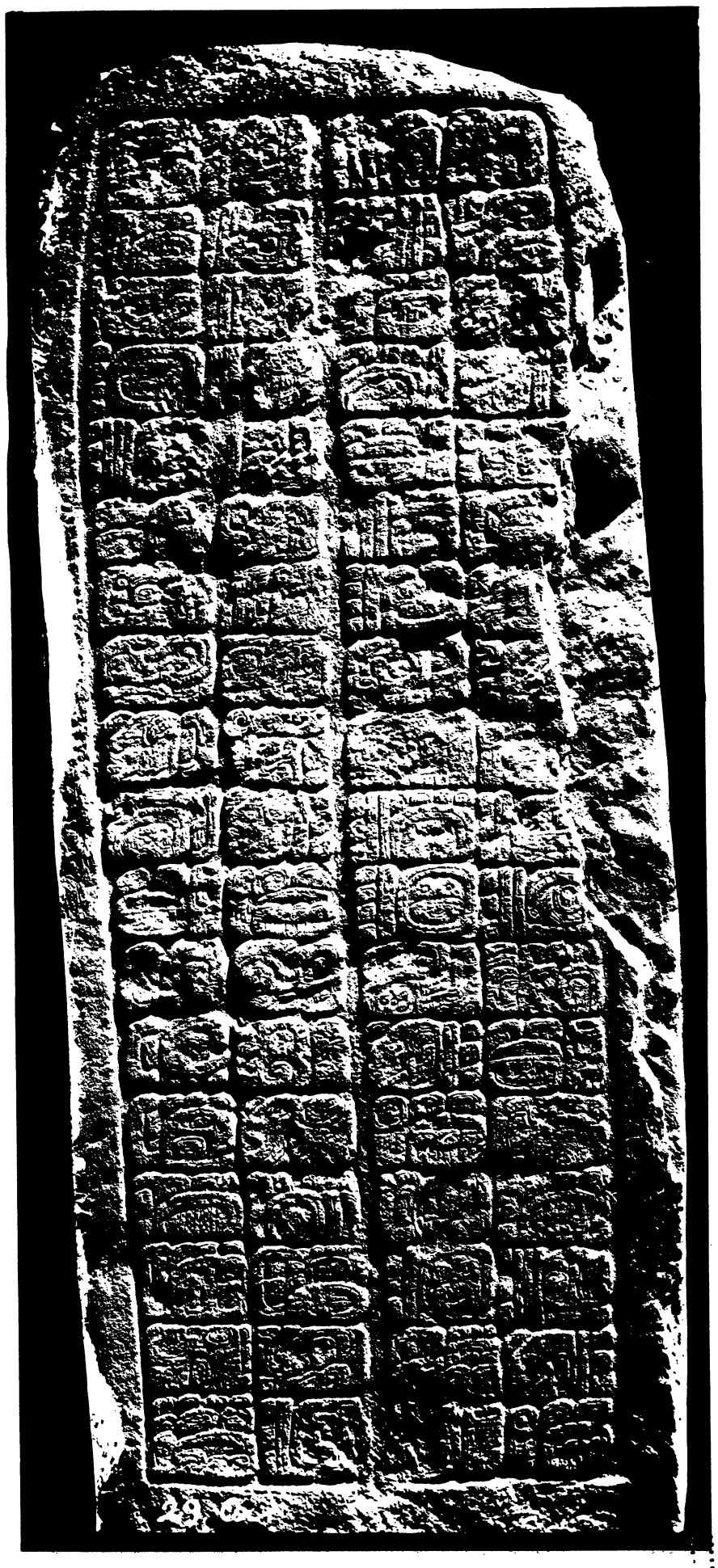
1. NARANJO: STELA 29, WEST SIDE.



2. NARANJO: STELA 29, EAST SIDE.

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1. NARANJO: STELA 30, WEST SIDE.

2. NARANJO: STELA 30, EAST SIDE.

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NARANJO: STELA 31, WEST SIDE.

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HELIOTYPE CO., BOSTON

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